

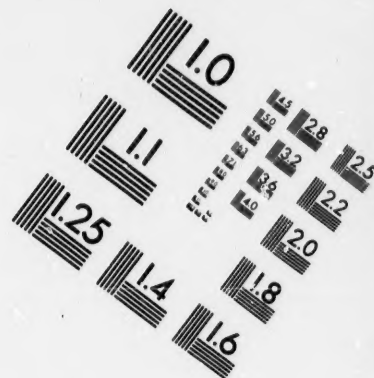
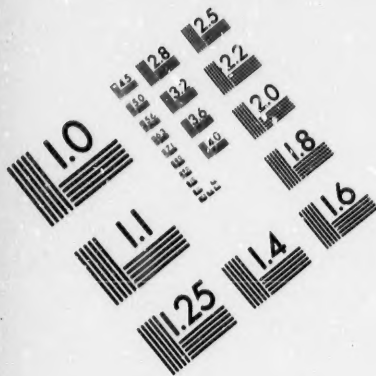
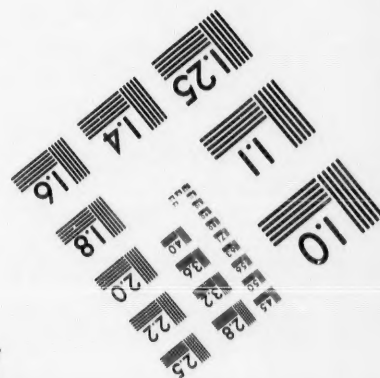
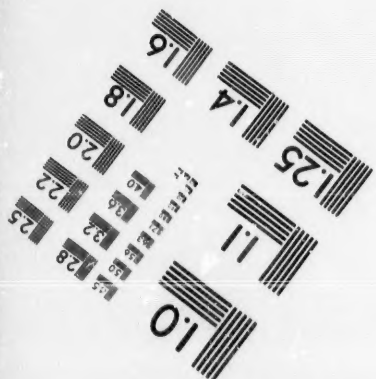
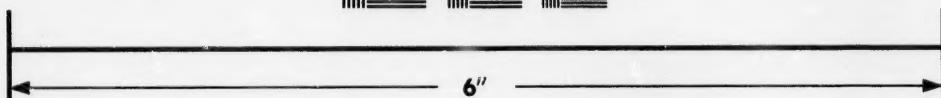
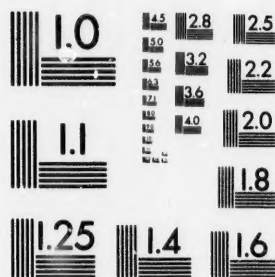


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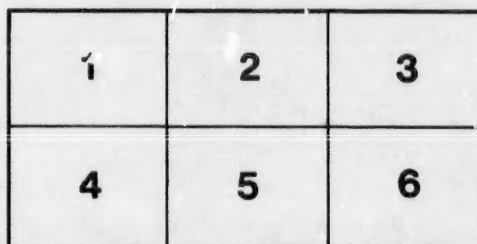
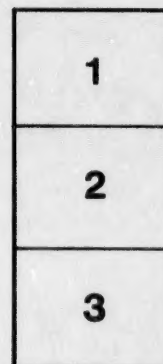
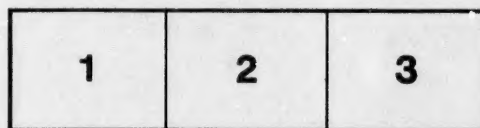
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THE BOOK
OF
COMMON PRAYER,
AND

ADMINISTRATION OF THE SACRAMENTS AND OTHER
RITES AND CEREMONIES OF THE CHURCH

ACCORDING TO THE USE OF THE

Lutheran Church of Nova Scotia.

Published by Authority.

"Remember the words of the Lord Jesus, how he said, When ye pray, say our Father."—LUKE xi. 2.

"Thus saith the Lord, Stand ye in the *ways*, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls. *But they said We will not walk therein.*"—JER. vi. 16.



HALIFAX, N. S.:
PRINTED BY MACNAB & SHAFFER,
M,DCCC,LXIV.

EXTRACT from the Minutes of the Council of St. Paul's
Evangelical Lutheran Church, held at Bridgewater,
Lunenburg County, N. S., on 2nd January, 1864.

"Whereas we, the Council of St. Paul's Evangelical Lutheran Church, feel the necessity of having a Liturgy of our Church suitable for a British Congregation,

"Therefore Resolved,—That we empower the Pastors of the English Congregations in Lunenburg County to Edit and publish a British edition of the Book of Common Prayer for the Lutheran Church; said book including a copy of our Articles of Faith, as found in the 'Unaltered Augsburg Confession,' and a collection of Hymns from the General Synod Hymn Book."

D. F. HUTCHINSON,
President of Council.

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INTRODUCTION,

BY REV. D. F. HUTCHINSON, A. M.

EVERY year's experience convinces us of the importance of a Book of Common Prayer for public worship. We can hardly enter a congregation where the people worship by proxy, or through the extemporaneous prayers of the minister or some other unauthorized person, that our devotions and religious meditations are not disturbed by the unscriptural, improper, and sometimes ungrammatical expressions offered up in prayer to Almighty God; and this alone convinces us there is something intrinsically wrong in such services. Indeed it is very difficult for a devout mind to join in them at all; for when the prayer commences he does not know what petitions are going to be offered, and instead of uniting heartily in them he has to stop, examine the petitions, and meditate on their meaning, or else he must be "*rash*" and "*hasty*" in his worship, without having the words ordered according to the divine commandment. Eccl. v. 2.

For hundreds of years after Christ there was not a single example of extemporaneous prayers in the Church; which indeed is a presumptive proof that the book of prayer is of God's own appointment. Every one at all acquainted with the Old Testament Scriptures or the Old Testament Church knows very well that the worship which God required was always by a liturgy: and this was the case in the purest and best days of that Church. The book of Psalms was part of the Jewish sanctuary service, and many of them were prepared for special occasions of worship. Solomon's beautiful prayer at the dedication of the Temple was pre-written, and so also was the song of Moses, which he and the children of Israel sang responsively. And God himself spake unto Moses, saying, "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace."—Num. vi. 22-27. From this we know that it was not left with Aaron and his sons, although they were priests, what words they should use in the sanctuary in blessing the people: but God commanded them to use the words which had been expressly prepared for the occasion.

Nor was the order of divine service changed in the Christian dispensation: for when the disciples of Jesus applied to him for information upon this subject, and said "Lord teach us to pray as John also taught his disciples," Jesus said unto them, "When ye pray, say, Our Father which art in heaven."—Luke xi. 1, 2. And thus taught them a collect which every scholar knows well he found in the Jewish prayer book.—*Horn's Intro. to Scripture*, v. iii, 296. To understand this correctly it is necessary to know that the disciples had reference to the well known custom of the day of religious teachers giving their disciples a set form of words to be offered up in petition to the Almighty; therefore they say, "teach us to pray

as John also taught his disciples." From this we learn that St. John the Baptist had already given his followers a form of prayer, but for reasons to be seen hereafter, Jesus had not given any special new form unto his disciples; for this is the only sense in which we can understand the passage, it being evident that Jesus had taught his disciples, long before this period, the nature and value of prayer. The inquiry, therefore, must have had reference to a form of words as an aid to their devotion, and which John had already given to his disciples. Now if forms of prayer were not of divine appointment this would have been a very proper occasion for our Lord to have condemned them. He certainly would have reproved his disciples for making such a request, and have censured his servant John for departing from the true spirit of prayer in teaching his followers such useless formality. But instead of this Jesus refers them to their own prayer book as a sufficient reason why he had not given them a form heretofore, simply because they had a good form already, a form which he had repeatedly used in their hearing in the Synagogue and in the Temple. He had only therefore to refer them to their own prayer book, which he does in his response to their inquiry, When ye pray, say, Our Father which art in Heaven.

Nor was this the only instance of our Lord's approbation of forms of prayer: for in the sacred garden "he went away, and prayed, and spake the same words."—Mark xiv. 39. The prayer was "O my Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done," and this same prayer he repeated three times, thus sanctioning the practice of his Church in all ages; in repeating the same prayers, whenever they approach him in the sanctuary. On the cross he said "My God, my God, why hast thou forsaken me," which prayer he found in the Jewish prayer book, and was composed by King David, as we find it recorded in the 22nd Psalm, and which had been offered up to God by millions who were then in heaven. Again, when he was on the cross he said, "Father into thy hands I commend my spirit," and this very prayer was also taken from the prayer book, and to this day is found in the 5th verse of the 31st Psalm. He also chanted the *Great Hallel* as the Jews called it, at the last supper—Mat. xxvi. 30. So that nothing can be stronger than the proof that our blessed Lord not only sanctioned but absolutely instituted a form of prayer for his Church.

The early disciples, we are told, followed the example of their Lord in relation to the liturgy: for we find a form of prayer recorded in the 4th chapter of the Acts of the Apostles. It was offered up on the return of St. Peter and St. John from the Jewish council, when in the Christian assembly "they reported all that the Chief Priests and Elders had said unto them." We are told, "when they heard that, they lifted up their voice with one accord" and said, "O Lord thou art the God who didst make heaven and earth," &c. And the manner in which this prayer was uttered. It is said the whole people, "lifted up their voices to God with one accord."

Thus, after the example of Christ and his church in the primitive ages, our church, in all nations, has adopted the ancient liturgy: and with the full confidence of the Divine approbation, the present little volume is issued as an aid to the devotions of the faithful.

THE ORDER FOR
MORNING AND EVENING PRAYER,
THROUGHOUT THE YEAR.

THE Lord is in his holy temple, let all the earth keep silence before him.

When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

Then shall the Minister say :

DEARLY beloved in the Lord, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; assuring us if we say we have no sins we deceive ourselves and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: wherefore, let me beseech you to accompany me with a pure heart, and humble voice, to the throne of the heavenly grace, saying :

¶ A general Confession to be said of the whole Congregation after the Minister.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Minister alone.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power, and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

O Lord, open thou our lips.

Peo. And our mouth shall shew forth thy praise.

Min. O God, make speed to save us.

Peo. O Lord, make haste to help us.

Min. Glory be to the Father, and to the Son: and to the Holy Ghost.

Peo. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Min. Praise ye the Lord.

Peo. The Lord's Name be praised.

¶ *Then shall be sung a Hymn, after which the Ten Commandments shall be rehearsed. Then may be said the following by the Minister and people.*

Venite, exultemus Domino.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Peo. Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

Min. For the Lord is a great God : and a great King above all gods.

Peo. In his hands are all the corners of the earth : and the strength of the hills is his also.

Min. The sea is his, and he made it : and his hands prepared the dry land.

Peo. O come, let us worship, and fall down : and kneel before the Lord our Maker.

Min. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

Peo. To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

Min. When your fathers tempted me : proved me, and saw my works.

Peo. Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Min. Unto whom I sware in my wrath : that they should not enter into my rest.

Peo. Glory be to the Father, and to the Son : and to the Holy Ghost ;

Min. As it was in the beginning, is now, and ever shall be : world without end. Amen.

OR—Te Deum Laudamus.

WE praise thee O God : we acknowledge thee to be the Lord.

Peo. All the earth doth worship thee : the Father everlasting.

Min. To thee all Angels cry aloud : the Heavens, and all the Powers therein.

Peo. To thee Cherubin and Seraphin : continually do cry,

Min. Holy, Holy, Holy : Lord God of Sabaoth ;

Peo. Heaven and earth are full of thy majesty : of Thy Glory.

Min. The glorious company of the Apostles : praise thee.

Peo. The goodly fellowship of the Prophets : praise thee.

Min. The noble army of Martyrs : praise thee.

Peo. The holy Church throughout all the world : doth acknowledge thee ;

Min. The Father : of an infinite Majesty ;

Peo. Thine honourable, true : and only Son ;

Min. Also the Holy Ghost : the Comforter.

Peo. Thou art the King of Glory : O Christ.

Min. Thou art the everlasting Son : of the Father.

Peo. When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

Min. When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Peo. Thou sittest at the right hand of God : in the Glory of the Father.

Min. We believe that thou shalt come : to be our Judge.

Peo. We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Min. Make them to be numbered with thy saints : in glory everlasting.

Peo. O Lord, save thy people : and bless thine heritage.

Min. Govern them : and lift them up forever.

Peo. Day by day : we magnify thee ;

Min. And we worship thy Name : ever world without end.

Peo. Vouchsafe, O Lord : to keep us this day without sin.

Min. O Lord, have mercy upon us : have mercy upon us.

Peo. O Lord, let thy mercy lighten upon us : as our trust is in thee.

Min. O Lord, in thee have I trusted : let me never be confounded.

¶ *Then shall be sung an Hymn.*

Benedictus—For Advent.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

Peo. And hath raised up a mighty salvation for us : in the house of his servant David ;

Min. As he spake by the mouth of his holy Prophets : which have been since the world began ;

Peo. That we should be saved from our enemies : and from the hands of all that hate us ;

Min. To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

Peo. To perform the oath which he sware to our forefather Abraham : that he would give us ;

Min. That we being delivered out of the hand of our enemies : might serve him without fear ;

Peo. In holiness and righteousness before him : all the days of our life.

Min. And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways.

Peo. To give knowledge of salvation unto his people : for the remission of their sins,

Min. Through the tender mercy of our God : whereby the day-spring from on high hath visited us :

Peo. To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Min. Glory be to the Father, and to the Son : and to the Holy Ghost ;

Peo. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Jubilate Deo.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Peo. Be ye sure that the Lord he is God : it is he that hath made us and not we ourselves ; we are his people, and the sheep of his pasture.

Min. O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him and speak good of his Name.

Peo. For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Min. Glory be to the Father, &c.

Peo. As it was in the beginning, &c. Amen.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints · The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

Min. The Lord be with you.

Peo. And with thy spirit.

Min. O Lord, shew thy mercy upon us.

Peo. And grant us thy salvation.

Min. O Lord, save the Queen.

Peo. And mercifully hear us when we call upon thee.

Min. Endue thy Ministers with righteousness.

Peo. And make thy chosen people joyful.

Min. O Lord, save thy people.

Peo. And bless thine inheritance.

Min. Give peace in our time, O Lord.

Peo. Because there is none other that fighteth for us, but only thou, O God.

Min. O God, make clean our hearts within us.

Peo. And take not thy holy Spirit from us.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

For Morning Prayer.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of

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this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight; through Jesus Christ our Lord.

For Evening Prayer.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

For the Queen's most excellent Majesty.

O LORD our heavenly Father, high and mighty King of kings and Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way; Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

For the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward* Prince of *Wales*, the *Princess of Wales*, and all the Royal Family; Endow them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.

For Pastors and People.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Pastors, and all congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. Amen.

For all sorts.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their request; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. Amen.

Fair Weather.

O ALMIGHTY Lord God, who for the sins of man didst once drown all the world, except eight persons, and afterwards of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. Amen.

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. Amen.

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In the time of War and Tumults.

O ALMIGHTY God, King of all Kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, our Lord. Amen.

In the time of any Common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. Amen.

The Lieutenant Governor.

A LMIGHTY God, from whom all power is derived, we humbly beseech thee to bless thy servant the Lieutenant Governor of this Province, and grant that he may use the Sword which our Sovereign Lady the Queen hath committed into his hand, with justice and mercy according to thy blessed will for the protection of this people, and the true religion established among us: Enlighten him with thy grace, preserve him with thy providence, and encompass him with thy favor. Bless, we beseech thee, the whole Council, direct their consultations to the advancement of thy glory, the good of thy Church, the honor of Her Sacred Majesty, and the safety and welfare of this Province: Grant this, O Merciful Father, for Jesus Christ his sake, our only Saviour and Redeemer. Amen.

The Legislature of the Province.

MOST Gracious God, we humbly beseech Thee, as for the United Kingdom of Great Britain and Ireland, and Her Majesty's other Dominions in general, so especially for this Province; and particularly for the Lieutenant-Governor, the Council and Assembly, under our most gracious and religious Queen, in their Legislative capacity at this time assembled: that thou wouldst be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and this Province; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations: These and all other necessities for them for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

All Conditions of Men.

O GOD the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Holy Church Universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any way afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

* This to be said when any desire the Prayers of the Congregation.

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A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end. Amen.

* This is to be said when any that have been prayed for desire to return praise.

For Rain.

O GOD our heavenly father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. Amen.

Peace and deliverance from our enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy Goodness that we were not delivered over as a prey unto them: beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord.

For fair weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and water, and in our mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. Amen.

Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.

Restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. Amen.

Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. Amen.

For Good Friday.

BLESSED Saviour! we bow our souls before thee, to give glory to the Lamb that was slain to redeem us. We give thee thanks, O thou, holy spotless Son of God, for all that thou hast endured for us in body and in soul. Thou didst come into the world to save sinners. Thou didst come unto thine own, and thine own received thee not. The people of Israel despised and rejected thee; the Scribes and Pharisees blasphemed thee; the Sadducees mocked thee: the high priest of the council unjustly condemned thee: the heathen governor delivered thee into the hands of the unrighteous. Though the Son of God, thou wast scourged, and beaten, and spit upon. Thy disciples forsook thee: Judas betrayed thee: Peter denied thee: and the sins of the whole world conspired and rose up against thee: and thou didst bear all.

For this we thank thee, Lord Jesus.

BLESSED Saviour! thou didst reward hatred with love, and cruelty with compassion. Thou didst not swerve from fulfilling the purpose of thy grace, for all the malice and craft of thine enemies. Thou didst willingly deliver up thyself to scorn and reproach: and as a lamb led to the slaughter didst silently submit. With sorrowful compassion didst thou look upon him who denied thee. With meekness didst thou yield to them that would crucify thee, that thy blood might avail for their redemption. And even on the cross, thou didst open the gates of paradise to a dying malefactor, and spend thy last breath in praying for thy persecutors and murderers!

For this we thank thee, Lord Jesus.

ADORABLE Son of God! thou didst not lightly regard the sin of the world. Thou hadst no pleasure in wickedness. Thou didst neither overlook nor excuse iniquity. Thou didst concur in the wrath of God upon all transgression. Thou didst take the curse of sin upon thyself, and receive it into thine own bosom. Thou didst endure all the agony due unto it in thine unspeakable sufferings. Thou hast borne our griefs, and carried our sorrows!

For this we thank thee, Lord Jesus.

THOU didst suffer thyself to be bound, that we might be free; accused, that we might be made righteous; reviled, that we might come to honor. Thou didst wear the crown of thorns, that we might receive the crown of righteousness; didst receive upon thee the robe of mockery, that we might be arrayed in the robes of salvation; and didst bow thy head in death, that we might be recovered to life and peace!

For this we thank thee, Lord Jesus.

GRACIOUS Redeemer! the sin that brought thee to the Cross dwelleth also in us. All we like sheep have gone astray. In our flesh dwelleth no good thing. The folly of those who esteemed thee not, the hatred of those who persecuted thee, the unbelief of those who would not have thee to rule over them, the unrighteousness of those who gave thee to be crucified, the covetousness of him who betrayed thee, and the weakness of him who denied thee, all are very deeply rooted in our hearts, and have quite too much swayed our lives. With shame and deep contrition we confess that we have grievously sinned against thee, and that it was our sins, even ours, which brought thee to the cross, and cost thee so much agony!

O thou Lamb of God that takest away the sin of the world, have mercy on us!

By thy love unto death, even the death of the cross;
By the terrors that encompassed thy soul;
By the sufferings which thou didst endure in thy body;
By the bitter agony of thy death;

Have mercy on us, O Lord Jesus.

ETERNAL and compassionate High Priest, for the sake of thy most holy sacrifice, forgive us our sins! Wash us thoroughly from all our uncleanness! Let the remembrance of thy bitter sufferings move us to unfeigned repentance! Let the vision of thy cross and passion bring us to abhor and tremble at sin! Let the assurance of thy compassion, and forgiving love be ours this day.

that we may be filled with grateful affection, and henceforward live only to thy praise.

And unto Him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen.

For Easter.

ALL glory be to thee, O God, who art from everlasting to everlasting. Praise and honor be to thee, the God and Father of our Lord Jesus Christ, for this the day which thou hast made for us, that we might rejoice in it and be glad. Thanks and praises be to thee, that thy beloved son appeared among men, not only to take away sin by the offering of himself, but that he might also bring light and immortality to light, and open the doors of heaven to all believers. Thanks and praise be to thee, that thou didst not suffer thy Holy One to see corruption, nor leave his soul in hell, but hast fulfilled thine ancient promise in his triumphant resurrection from the dead. Thanks and praise be to thee, that thou hast thus established the innocence of Jesus, approved his claims, declared his divinity, manifested his glory, and annointed him with the oil of gladness above his fellows, giving him power as the Captain of Salvation, to bring many sons unto glory.

O GOD, forgive, we beseech thee, the sins and errors by which we have made ourselves unworthy of such unspeakable kindness and compassion. Enlighten the eyes of our understanding that we may know what is the hope of our calling. Help us to rejoice with the whole heart in that precious Gospel which dissipates our doubts, turns our fears into gladness, and opens for us an abundant entrance into the kingdom of glory. Grant, whilst we praise thee for the death and resurrection of Jesus, that we may be also quickened together with him, and enabled to walk in newness of life. Exulting in the blessed hope thus begotten, may we purify ourselves even as he is pure, humbly seeking after those things which are above, and laying up for ourselves treasures in heaven. When temptations assail us, and we are in danger of sin-

ning against thee; when our faith would grow weak, and our love become cold, do thou make us steadfast and immoveable, always abounding in the work of the Lord. Amidst all the sufferings of this period of probation may we be refreshed by the delightful and consoling conviction, that through them our Father is preparing his children for a far more exceeding and eternal weight of glory. May all the joys with which thou crownest us in this life be made lovelier and stronger by the blissful thought that they are but the foretaste of greater joys to come. When we mourn at the graves of those whom we had loved, may our hearts find comfort in the promise that them which sleep in Jesus will God bring with him. And when we ourselves shall be called out of this world, may our departing spirits abundantly enjoy that assured hope by which it was said, "I know that my Redeemer liveth: O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

O THOU God of peace and consolation, hear our prayer. Lift thou the light of thy countenance upon all who on this day of rejoicing are burdened with sorrows and care: upon all who are oppressed by their fellow-men: upon all who suffer for the sake of truth and conscience: upon all who are surrounded by temptations to sin: upon all who are ready to despair of thy grace: upon all who are sick, or tempted by the fear of death: upon all who stand at the entrance of the dark valley. May Christ be in them all the hope of glory that the trial of their faith, being much more precious than of gold that perisheth, though it be tried by fire, may be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

And now unto thee, who canst keep us from falling, and hast laid up for all thy faithful servants immortal joys, be blessing, honor and dominion, for ever and ever. Amen.

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THE LITANY.

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of Heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

Spare us, good Lord.

From all evil and mischief: from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion;
from all false doctrine, heresy and schism; from hardness
of heart, and contempt of thy Word and Commandment,
Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy
Nativity and Circumcision; by thy Baptism, Fasting, and
Temptation.

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and
Passion; by thy precious Death and Burial; by thy glori-
ous Resurrection and Ascension; and by the coming of
the Holy Ghost.

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth;
in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us. O Lord God;
and that it may please thee to rule and govern thy holy
Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the
true worshipping of thee, in righteousness and holiness of
life, thy Servant VICTORIA, our most gracious Queen
and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith,
fear and love, and that she may evermore have affiance
in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper,
giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve *Albert
Edward*, Prince of *Wales* the *Princess of Wales*, and all
the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Pastors with
true knowledge and understanding of thy Word; and that
both by their preaching and living they may set it forth
and shew it accordingly;

We beseech thee, to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee, to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men :

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts :

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them :

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world :

Grant us thy peace.

O Lamb of God : that takest away the sins of the world :

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

Min. O Lord, deal not with us after our sins.

Pro. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sor-

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rowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church: through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old times before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost:

Peo. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ: graciously hear us, O Lord Christ.

Min. O Lord, let thy mercy be shewed upon us:

Peo. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory: through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE COLLECTS.

THE FIRST SUNDAY IN ADVENT.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The Epistle, Romans xiii. 8-14. The Gospel, Matt. xxi. 1-13.

SECOND SUNDAY IN ADVENT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle, Romans xv. 4-13. The Gospel, Luke xxi. 25-33.

THIRD SUNDAY IN ADVENT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Epistle, 1 Cor. iv. 1-5. The Gospel, St. Matth. xi. 2-10.

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FOURTH SUNDAY IN ADVENT.

O LORD, raise up, (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epistle, Phil. iv. 4-7. The Gospel, St. John i. 19-28.

CHRISTMAS DAY.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle, Heb. i. 1-12. The Gospel, St. John i. 1-14.

SUNDAY AFTER CHRISTMAS.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle, Gal. iv. 1-7. The Gospel, St. Matth. i. 18-25.

THE CIRCUMCISION OF CHRIST.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The Epistle, Romans iv. 8-14. The Gospel, St. Luke ii. 16-21.

THE EPIPHANY.

O GOD, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. iii. 1-12. The Gospel, St. Matth. ii. 1-12.

THE FIRST SUNDAY AFTER THE EPIPHANY.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

The Epistle, Romans xii. 1-5. The Gospel, St. Luke ii. 41-52.

THE SECOND SUNDAY AFTER THE EPIPHANY.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

The Epistle, Romans xii. 6-16. The Gospel, St. John ii. 1-11.

THE THIRD SUNDAY AFTER THE EPIPHANY.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Epistle, Romans xii. 16-21. The Gospel, St. Matth. viii. 1-13.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The Epistle, Romans xiii. 1-7. The Gospel, St. Matth. viii. 23-34.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they

who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Epistle, Col. iii. 12-17. The Gospel, St. Matth. xiii. 24-30.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

The Epistle, 1 St. John iii. 1-8. The Gospel, St. Matth. xxiv. 23-31.

THE SUNDAY CALLED SEPTUAGESIMA.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle, 1 Cor. ix. 24-27. The Gospel, St. Matth. xx. 1-16.

THE SUNDAY CALLED SEXAGESIMA.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Epistle, 2 Cor. xi. 19-31. The Gospel, St. Luke viii. 4-13.

THE SUNDAY CALLED QUINQUAGESIMA.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee; Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle, 1 Cor. xiii. 1-13. The Gospel, St. Luke xviii. 31-43.

ASH-WEDNESDAY.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

The Epistle, Joel ii. 12-17. The Gospel, St. Matth. vi. 16-21.

THE FIRST SUNDAY IN LENT.

OLORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle, 2 Cor. vi. 1-10. The Gospel, St. Matth. iv. 1-11.

THE SECOND SUNDAY IN LENT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

The Epistle, 1 Thess. iv. 1-8. The Gospel, St. Matth. xv. 21-28.

THE THIRD SUNDAY IN LENT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. v. 1-14. The Gospel, St. Luke xi. 14-28.

THE FOURTH SUNDAY IN LENT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

The Epistle, Gal. iv. 21-31. The Gospel, St. John vi. 1-14.

THE FIFTH SUNDAY IN LENT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Epistle, Heb. ix. 11-15. The Gospel, St. John viii. 46-59.

THE SUNDAY NEXT BEFORE EASTER.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

The Epistle, Phil. ii. 5-11. The Gospel, St. Matth. xxvii. 1.

GOOD FRIDAY.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle, Heb. x. 1-25. The Gospel, St. John xix. 1-37.

EASTER SUNDAY.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle, Collos. iii. 1-7. The Gospel, St. John xx. 1-10.

FIRST SUNDAY AFTER EASTER.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of

living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle, 1 John v. 4-12. The Gospel, St. John xx. 19-23.

SECOND SUNDAY AFTER EASTER.

ALMIGHTY God who hast given thine only son to be unto us both a sacrifice for sin, and also an ensample of Godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

The Epistle, 1 Peter ii. 19-25. The Gospel, St. John x. 11-16.

THIRD SUNDAY AFTER EASTER.

ALMIGHTY God who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Epistle, 1 Peter ii. 11-17. The Gospel, St. John xvi. 16-22.

FOURTH SUNDAY AFTER EASTER.

OALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

The Epistle, St. James i. 17-21. The Gospel, St. John xvi. 5-14.

FIFTH SUNDAY AFTER EASTER.

OLORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

The Epistle, St. James i. 22-27. The Gospel, St. John, xvi. 23-33.

THE ASCENSION DAY.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle, Acts i. 1-11. The Gospel, St. Mark, xvi. 14-20.

SUNDAY AFTER THE ASCENSION DAY.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

The Epistle, 1 St. Peter iv. 7-11. The Gospel, St. John xv. 26 to xvi. 4.

WHIT-SUNDAY.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

The Epistle, Acts ii. 1-11. The Gospel, St. John xiv. 15-31.

TRINITY SUNDAY.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

The Epistle, Rev. iv. 1-11. The Gospel, St. John iii. 1-15.

FIRST SUNDAY AFTER TRINITY.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because

through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

The Epistle, 1 St. John iv. 7-21. The Gospel, St. Luke xvi. 19-31.

SECOND SUNDAY AFTER TRINITY.

O LORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

The Epistle, 1 St. John iii. 13-24. The Gospel, St. Luke xiv. 16-24.

THIRD SUNDAY AFTER TRINITY.

LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray; may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

The Epistle, 1 St. Peter v. 5-11. The Gospel, St. Luke xv. 1-10.

FOURTH SUNDAY AFTER TRINITY.

GOOD Lord, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle, Romans viii. 18-23. The Gospel, St. Luke vi. 36-42.

FIFTH SUNDAY AFTER TRINITY.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

The Epistle, 1 St. Peter iii. 8-15. The Gospel, St. Luke v. 1-11.

SIXTH SUNDAY AFTER TRINITY.

O GOD who hast prepared for them that love thee such good things as pass man's understanding; Pour into

our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Epistle, Romans vi. 3-11. The Gospel, St. Matth. v. 20-26.

SEVENTH SUNDAY AFTER TRINITY.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

The Epistle, Romans vi. 19-23. The Gospel, St. Mark viii. 1-9.

EIGHTH SUNDAY AFTER TRINITY.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen.

The Epistle, Romans viii. 12-17. The Gospel, St. Matth. vii. 15-21.

NINTH SUNDAY AFTER TRINITY.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

The Epistle, 1 Cor. x. 1-13. The Gospel, St. Luke. xvi. 1-9.

TENTH SUNDAY AFTER TRINITY.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The Epistle, 1 Cor. xii. 1-11. The Gospel, St. Luke xix. 41-47.

ELEVENTH SUNDAY AFTER TRINITY.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Epistle, 1 Cor. xv. 1-11. The Gospel, St. Luke xviii. 9-14.

TWELFTH SUNDAY AFTER TRINITY.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our consciences are afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

The Epistle, 2 Cor. iii. 4-9. The Gospel, St. Mark vii. 31-37.

THIRTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ, our Lord. Amen.

The Epistle, Gal. iii. 16-22. The Gospel, St. Luke x. 23-37.

FOURTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

The Epistle, Gal. vi. 11-16. The Gospel, St. Luke. xvii. 11-19.

FIFTEENTH SUNDAY AFTER TRINITY.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

The Epistle, Gal. vi. 11-18. The Gospel, St. Matt. vi. 24-34.

SIXTEENTH SUNDAY AFTER TRINITY.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it ever more by thy help and goodness; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. iii. 13-21. The Gospel, St. Luke, vii. 11-17.

SEVENTEENTH SUNDAY AFTER TRINITY.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. iv. 1-6. The Gospel, St. Luke xiv. 1-11.

EIGHTEENTH SUNDAY AFTER TRINITY.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

The Epistle, 1 Cor. i. 4-8. The Gospel, St. Matt. xxii. 34-46.

NINETEENTH SUNDAY AFTER TRINITY.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. iv. 17-32. The Gospel, St. Matt. ix. 1-8.

TWENTIETH SUNDAY AFTER TRINITY.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. v. 15-21. The Gospel, St. Matt. xxii. 1-14.

TWENTY-FIRST SUNDAY AFTER TRINITY.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Epistle, Ephes. vi. 10-20. The Gospel, St. John iv. 46-54.

TWENTY-SECOND SUNDAY AFTER TRINITY.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

The Epistle, Phil. i. 3-11. The Gospel, St. Matt. xviii. 21-35.

TWENTY-THIRD SUNDAY AFTER TRINITY.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Epistle, Phil. iii. 17-21. The Gospel, St. Matt. xxii. 15-22.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed; Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle, Col. i. 3-12. The Gospel, St. Matt. ix. 18-26.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruits of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

The Epistle, Jer. xxiii. 5-8. The Gospel, St. John vi. 5-14.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

The Epistle, Isaiah vii. 10-16. The Gospel, St. Luke, i. 26-39.

THE
MINISTRATION OF BAPTISM TO INFANTS.

§ 1.

It shall be left discretionary with the Parents to become responsible for their Children, or to choose (what are usually called) Godfathers and Godmothers.

§ 2.

After the Child, or Children, to be Baptized, shall have been presented, the Minister shall use one of the following Forms.

I. FORM.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of Water and the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that, of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy church, and be made a living member of the same.

Then shall the Minister say,

Let us pray.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; we call upon thee for *this child*, that *he*, coming to thy holy baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find: open the gate unto us who knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord.—Amen.

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse:

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the Minister lay his right hand upon the head of the Child, and repeat the Lord's Prayer.

Our Father, who art in heaven, &c.

The Minister shall then demand of the Parents, or Sponsors, as follows:

Will you commend *this child*, by fervent prayer, to the guardian care and Providence of Jesus Christ? Will you live a Christian life, and thereby set an example, that *he* may be strengthened and built up in *his* faith? Will you be careful to have *him* instructed in the Holy Ten Commandments of God, the Articles of the Christian Faith, the Doctrine of the holy Sacraments, and whatsoever more may be required for *his* salvation?

Answ.—Yes.

Do you, in the name of *this child*, renounce the devil and all his works; the vain pomp and glory of this world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow nor be led by them?

Answ.—I renounce them all.

Do you believe all the Articles of the Christian Faith, as contained in the Apostle's Creed?

Answ.—I do.

And, is it your desire to have *this child* baptized in this faith?

Answ.—This is my desire.

While the Sponsors prepare the Child for Baptism, the Minister shall repeat the following Sentence from the fourth Chief Head of Luther's Catechism:

Baptism is not mere water, but water connected with the word of God, and united with the divine Commandment.

Then shall the Minister say,

Name this child.—*Then Baptizing:* N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. . Amen.

Then may the following Ejaculation be offered:

The Lord, who hath now received you into his covenant, preserve you in his kingdom unto life everlasting. Amen.

If convenient, a portion of a Hymn may then be sung.

In concluding this Sacrament, the Minister may use the following, or some other Prayer:

WE give thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this child* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy church, And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of his resurrection; so that finally, with the residue of thy holy church, *he* may be *an inheriter* of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

The peace of God, which passeth understanding, be with you and *this child*, now and forever. Amen.

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS.

DEARLY BELOVED! our blessed Saviour came into the world to seek and to save sinners. To this end, he was not only himself engaged in publishing the saving principles of his holy religion, but also commissioned and sent forth his Apostles for the same purpose. "All power," said he, "is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In obedience to this direction, his disciples preached the gospel in various parts of the earth; and as many as exercised "repentance towards God, and faith in his Son," were baptized and received as members into his church. They entered into a new and peculiar relation with God. They promised to abandon their prejudices, their sinful habits, their idolatry, their superstitions, and to worship the true God, the Father, the Son, and the Holy Spirit, and to be guided by the precepts of his gospel.

Whereupon, they received the comfortable assurance, that God's grace, pardon for sin, adoption into his family, and the inheritance of eternal life, should be theirs, while, by the aid of the Divine Spirit, they should continue faithful in their engagements.

In baptism, a solemn covenant is therefore made with God. He, who receives this ordinance, obligates himself to renounce all evil, and to live a holy and virtuous life. He engages to love and to adore God as his Father, filially to trust him, and willingly to render obedience to his word. He promises to accept the Lord Jesus, as the Son of God, to acquiesce in him as his only Redeemer and Saviour, to acknowledge his doctrines until death, and, with uprightness of heart, to obey his commandments, and follow his examples. He also promises, not to resist the operations of the Holy Spirit, but faithfully to apply them to the improvement of his mind and understanding.

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Wherefore, he receives the cheering promise, that, like a child under the protection of an affectionate father, God will love and receive him into his guardian care and Providence; Christ, his Friend and Redeemer, acknowledge, and, with his blood, cleanse and purify him from all his sins, and the Divine Spirit govern, guide, and make him happy.

These are undeniably the greatest benefits, which we, as men, are capable of receiving; and the same you shall now receive in baptism, provided you have fully and sincerely resolved to devote yourself to the service of Almighty God.

I ask you, therefore, in the presence of these witnesses, and before that august Being who searcheth the heart,

Q. Do you solemnly renounce the dominion of sin, and the vanities of the world?

A. I renounce them all.

Q. Do you believe in God the Father, Almighty Maker of Heaven and Earth;

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; The third day he rose from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and dead?

Do you believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; The Forgiveness of sins; The resurrection of the body, And the life everlasting?

A. I do.

Q. Will you endeavor, by the help of God, to live in conformity with this doctrine of Jesus, and to adorn the same with a pure and holy life?

A. that is my desire.

The person to be baptized, kneeling, the Minister shall Pray: (either with or without laying on of Hands.)

ALMIGHTY God, faithful Father in Christ our Lord; thou hast heard the solemn vows now made by *this* thy servant. O receive *him* into thy covenant of grace,

and grant *him* a part in all the blessings which Jesus Christ, thy dear Son, procured by his doctrines and examples, by his sufferings and death. Amen.

Upon this your profession and promise, I baptize thee, (N.) in the Name of the Father, and of the Son, and of the Holy Ghost.

The blood of Jesus cleanse you from all your sins, and the Spirit of God lead and direct you into all his truths.

Let us pray.

ALmighty and most merciful God, the Father of our Lord Jesus Christ, and the Author of all spiritual graces; we offer unto thee our united thanks, that, *this thy servant*, now being born again of water and the Holy Spirit, *is made an heir* in thy kingdom, and a *partaker* of those heavenly blessings, which our great Mediator Jesus Christ, procured by his obedience and death. Accept, we beseech thee, this evidence of *his* obedience to thy will, and this manifestation of *his* desire to become acceptable in thy sight. And being now adopted as thine own *child*, let all *his* former sins be washed away.—Pour out upon *him* thy Holy Spirit, and assist *him* to accomplish *his* sacred vows. Incline *his* heart diligently to search thy word, willingly to observe thy precepts, and, without shame or confusion, publicly to acknowledge thee before the world. Give *him* strength to triumph over every temptation of Satan, every allurements of the world, and every enticement of *his* own flesh; that, as Christ died and rose again, so *he*, being baptized, may die unto sin, and rise unto righteousness. Guard *him* against being led astray from the path of duty, and against departing from that covenant of grace which *he* hath now made with thee. Assist *him* to be fervent in spirit, rejoicing in hope, patient in tribulation, continuing instant in prayer, blessing those who persecute *him*, rejoicing with them that rejoice, and weeping with them that weep. And, experiencing that the yoke of Christ is easy, and his burden light, and blessed with a large measure of that consolation and cheerfulness which flow from the discoveries, the cross, and the resurrection of *his* Lord, may

he prove faithful unto death, and finally, through thy grace, receive the crown of life.

And now unto thee, who art able to keep us from falling, and to present us faultless before the presence of thy glory with exceeding joy, be glory and majesty, dominion and power, through Jesus Christ, for ever and ever. Amen.

Now go hence, beloved *brother*; believe, live, and bear as a Christian. Live to the glory of him who gave you life, who is the Author of your temporal satisfactions and comforts, and the only source of your spiritual enjoyments and hope. And being now baptized into the Lord Jesus and his death, as he died and rose again for us, so should you die from sin, and rise again unto righteousness, constantly mortifying all evil and corrupt affections, and daily walking in newness of life; ever remembering that Christ suffered that you might rejoice, and died that you might live. And looking habitually for his second coming, be constant in the true faith, that, when he shall appear, you may be presented faultless before him, and receive the crown of glory that never fadeth.

The Lord bless you, and keep you: the Lord make his face shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace. Amen.

CATECHISING AND THE ORDER OF CONFIRMATION.

As this is one of the most important Offices in the Church, it therefore deserves very special attention. The most essential matters herein to be observed, are the following.

I. OF INSTRUCTION.

1. The persons to be instructed ought, at least, to be fourteen years old.

2. They should necessarily be able to read.

The fundamental doctrines to be inculcated, are:

The doctrine of God in general.

The doctrine of the Fall and Depravity of man.

The doctrine of Christ and Redemption.

The necessity and manner of Conversion:—Repentance, Faith, Sanctification.

The doctrine of Baptism and the Lord's Supper.

The doctrine of man's future state:—Death, Resurrection, Judgment, Rewards.

3. Those who can read, ought to commit the Catechism to memory, as far as practicable.

4. The Minister shall catechise on the different orders of grace in our Catechism, till he shall have reason to believe that the Catechumens have formed correct conceptions of the different points of doctrine.

5. He ought, however, to be careful, not only to expound to his pupils the sacred truths of religion; but also to impress their hearts and minds with a due sense of piety and godliness.

To this end, prayers and exhortations, directed to persons individually, are frequently very seasonable.

II. OF PUBLIC EXAMINATION.

This should be performed,

1. Publicly, in presence of the congregation,

2. Introduced with an appropriate Address to the assembly present.

3. If the number of Catechumens be great, they may be divided into different classes; each class then evincing what they had learned, by plain and audible answers.

4. The examination ought to continue at least an hour.

III. OF CONSECRATION OR CONFIRMATION.

1. This should likewise be performed in the presence of the congregation.

2. Commencing with a suitable hymn and prayer.

3. The Candidates for the Order shall be placed before the Altar in the same manner they appeared during their examination,

4. Then shall the Minister deliver a short Address, first to the parents and guardians of those to be confirmed; and then to the Catechumens, reminding them of what they had been taught in their Catechisms, and the importance of their present undertaking.

5. The Minister then, humbly kneeling with them, shall invoke the blessings of the Lord upon the flock committed to his charge, and commend them to the guardian care and protection of their heavenly Father.

6. After rising, (and the Candidates having taken their seats) he shall call two, or more, by name, requiring them to come before him, and then shall he solemnly propose to them the following important Questions,

Q. Do you, in the presence of God and this congregation, renounce the devil and all his works, so that you will not follow nor be led by them?

A. I renounce them all.

Q. Do you now confirm and ratify the solemn promises made at your baptism, renewing and assuming the same for yourselves?

A. I do.

Q. Do you acknowledge, that you truly and sincerely believe the doctrines (you were taught in your Catechisms) as declared in the sacred writings of God?

A. I believe them all.

Q. And will you, by the help of God, ever adhere to those doctrines; live in obedience to the order of the Christian church, and continue faithful thereto until death?

A. By the help of God.

The Catechumens then kneeling, the Minister shall lay his hand on the head of each, and accompany this act with one of the following Prayers;

Defend, O Lord, this thy servant, and keep him thine forever, and grant that he may be renewed day by day to love thee more till he come to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Or :

May Almighty God, the Father of mercies, ever multiply unto you his grace and peace. May he enable you, by his Holy Spirit, to become true followers of his Son; defend you in every time of danger; preserve you faith-

fully unto the end; and bring you to the happiness of his heavenly kingdom. Amen.

After they rise, the Minister shall give his right hand to each of them, saying,

Upon the voluntary professions and promises which you have now made, we receive you as members of the Church of Christ, and give you the right hand of brotherly fellowship and love; authorizing you to join us in the celebration of the Lord's Supper, and to participate in all our spiritual privileges, so long as your deportment shall correspond with your present engagements.

Having thus proceeded with each Section, the Minister shall again address the Congregation, the Parents, and lastly, those confirmed; and then conclude with a prayer like the following:

Most gracious God! we adore thine unspeakable goodness in preserving and blessing this portion of the church of thy Son, and in adding to it from time to time. O grant, that Christian truth and piety may continually flourish amongst us, that we may maintain the honor of our religion by purity of mind and righteousness of life. Diffuse in every heart that most excellent gift of charity, the bond of perfectness; and help us to live in peace, that thou God of peace mayest be with us. Preserve us from giving offence, or an occasion for falling to any. Excite us to assist, console, and strengthen one another, and to travel together to the heavenly land as brothers and sisters in the Lord. And when thou shalt be pleased to call us from thy church on earth, vouchsafe to unite us with all thy faithful and obedient servants in heaven. — Hear our prayers, we beseech thee, most merciful Father, through Jesus Christ our Lord and Saviour. Amen.

A portion of a suitable Hymn may then be sung, and the congregation dismissed with the usual blessing.

ORDER OF THE SERVICE PREPARATORY TO THE CELEBRATION OF THE LORD'S SUPPER.

§ 1.

The Lord's Supper should, ordinarily, be administered on Christmas, Easter, and Pentecost, and even oftener in the year, if necessity require it.

§ 2.

The day for celebrating this Ordinance shall be announced from the Pulpit at least one or two weeks previous thereto; and an Address delivered, and the time for registering the names of Communicants designated.

§ 3.

The Minister shall keep a register of those who commune. And if, while receiving the names, he discover any, who shall be found living in open vice, or in strife and contention with his neighbors, so that the congregation be thereby offended, he shall reprove him; and if he himself shall not be able to prevail in this matter, he may call to his assistance the Council of the Church.

§ 4.

On the day preceding the Communion, those who design to become Communicants shall meet in the Church, at the hour appointed by the Minister, and then shall the following order be observed:

1. A hymn on Repentance, or any other adapted to the occasion.
2. After singing, the Minister shall deliver a Discourse on the nature and necessity of Repentance, or any other subject that he may deem suitable.
3. After which, he shall use one of the following Forms.

I. FORM.

I ask you, my friends, before Almighty God, and upon the evidence of your own consciences, whether you really feel, lament, and acknowledge, that you are sinners; that, by omitting to do good, and actually doing evil, you have offended against your righteous Law-giver and Judge, and rendered yourselves obnoxious to his displeasure? If this be the sincere and humble confession of your hearts, make it manifest with your lips, by saying "Yes."

Ans. Yes.

I ask you, whether you firmly believe, that Jesus Christ came into the world to save sinners, and that all those who sincerely accept and obey his gospel, do receive the forgiveness of their sins, and eternal life? Are

you truly desirous to be delivered from your transgressions; and have you an earnest solicitude to partake of God's mercy to the penitent and faithful?

Answ. Yes.

I ask you, whether you are fully resolved to submit yourselves in future to the gracious direction of the Divine Spirit, so that you may no more purposely offend, but be enabled to hate and avoid all manner of evil, to walk circumspectly before God, and to follow after holiness? If this be your upright intention and purpose, announce it in the presence of God, and of each other, by saying "Yes."

Answ. Yes.

Then may be said the following form of Confession, either by the Minister, or a private Member of the Church.

I, a poor and miserable sinner, confess unto God, the righteous Judge, and the Searcher of all hearts, that I, alas! have committed manifold and grievous sins; not only by outward gross transgressions, but exceedingly more, with innate blindness, unbelief, doubting, despondency, impatience, pride, sinful self-love, evil desires, covetousness, malice, hatred, and envy; also, many other evil propensities, known to my Lord and God, but which I, alas! cannot so fully discern. But now I grieve, and am heartily sorrowful for my offences, and therefore desire grace and pardon from God, through his beloved Son Jesus Christ; resolving faithfully, not only from henceforth, through the aid of the Holy Spirit, to forsake my evil thoughts and habits, and to follow after holiness of heart and life; but also, with other Christians, to feast upon the food of the most precious body and blood of our Lord Jesus Christ, for the strengthening of my faith, the renewing of my obedience to God, and the perfecting of the love I owe to my neighbor. Amen.

O God! the Father of heaven, have mercy upon us!

O God! the Son, Redeemer of the world, have mercy upon us!

O God! the Holy Spirit, proceeding from the Father and the Son, have mercy upon us, and grant us thy peace! Amen.

Almighty God, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, having given commandment to his ministers to declare to all, who are truly penitent, the absolution of their sins; I, a Minister of our Lord Jesus Christ, therefore, pronounce to you, who, in your hearts, believe in the Divine Redeemer, and fully purpose a life of obedience and piety, the forgiveness of your sins, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.—Also assuring you, that while you thus hunger and thirst after righteousness, you shall be satisfied, and have cause to rejoice in the God of your salvation. He is the Lord God, merciful and gracious; his covenant stands sure forever. To call in question the fulfillment of his promises, would be ingratitude and impiety. The Spirit of Christ is not the spirit of bondage and fear, but the spirit of adoption, whereby we cry, Abba, Father.—But unto those who are impenitent, and either live in the open violation of God's holy commandments, or hypocritically put on the form of godliness, my duty requires me to state, in the most explicit terms, that all their confessions and promises are unavailing, and that they shall be unable to escape from the wrath to come, unless they be renewed in their minds and lives, while the day of grace is prolonged.

May God have mercy upon them, pardon and deliver them from all their sins, confirm and strengthen them in all goodness, and finally bring them to everlasting life, through Jesus Christ our Lord. Amen.

II. FORM.

ADDRESS, OR EXHORTATION, IMMEDIATELY SUCCEEDING
SERMON.

BELOVED in the Lord!—We have assembled, on this occasion, to prepare for a worthy partaking of the Body and Blood of our Saviour Jesus Christ. To this end, we have just heard what qualifications we should possess, in order to receive the benefits and blessings of this Divine institution.

With joyfulness of heart, I shall now declare to you the comforts of the gospel, if you have conformed to a proper state of mind, possess a penitent and contrite heart, humbly confess your sins to God, and sincerely desire his pardoning grace, through Christ. Therefore, render unto God all honor, and confess, O Lord! I have sinned. I have, by actually doing evil, and omitting to do good, offended thee, my kind and benevolent Father in heaven, and have forfeited my heirship. This godly sorrow will work a repentance to salvation, not to be repented of. Though we find no comfort in the whole world, yet we shall find grace and redemption with the Lord; for he is the Mediator between God and man, and the Redeemer of all. In him we may seek our refuge, and with contentment repose on him; for he will bear us out safely, if we, with filial trust and confidence, cry unto him, O Father! cover my sins with the atoning blood of Jesus. This faithful Advocate with the Father, will impute to us his righteousness, and then shall our bones rejoice that were broken, for the Lord is not willing that any should perish. Let us then bring such a believing and upright heart unto the Lord this day! O that each among us might now render unto him such an one! for such sacrifices alone are pleasing and acceptable in his sight: for the sacrifices pleasing to God, are a broken heart and contrite spirit. Each pray from his heart with Jacob of old, "Lord, I will not let thee go, except thou bless me." Then shall we certainly conquer; then shall the God of Israel hear our prayers, and we return justified into our house. Blessed then shall our condition be, when the Lord shall have verified the promise he gave to his servants—"Whose sins ye remit, shall be remitted." Hence, also I, by virtue of my office, and this charge, shall now declare to you the blessings of the gospel. But let us first bow our knees, and, with humble and penitent hearts, confess our sins unto the heavenly throne of grace, saying,

Holy, holy, holy art thou, Lord God Almighty, the merciful Ruler, the righteous Judge of all thine intelligent creatures in heaven and on earth! Thou dwellest in light unto which no man can approach, and canst not

look with pleasure upon sin. We confess unto thee, the Searcher of all hearts, that we are justly chargeable with numerous transgressions and omissions of duty. We acknowledge, with sorrow and repentance, that we have been unmindful of thy goodness, and disobedient to thy laws, that we have cherished evil dispositions, inordinate affections, and sinful passions; and that we have rendered ourselves obnoxious to thy displeasure, and deserving of the punishments due to the guilty. O Lord, righteousness belongeth unto thee; but unto us, shame and confusion of face. Our only hope is in thy tender mercy; and we praise thee, that thou hast graciously revealed to us thy readiness to receive into thy favor all who cease to do evil and learn to do well. In the name of thy Son Jesus Christ, whom thou has sent into the world to save us from our sins and miseries, we implore the forgiveness of all our offences; seriously renouncing whatever is contrary to thy will, and sincerely resolving to follow after holiness of heart and life. Vouchsafe to direct and assist us by thy Spirit, in carrying these purposes into effect. And grant, O thou God of compassion, that our hearts may be established in the love and fear of thee, in a cheering sense of thy goodness, and in a joyful hope of everlasting life and happiness, through the mediation of our crucified and exalted Saviour, Jesus Christ. Amen.

Then shall the Minister say,

These, my friends, are the sentiments, dispositions and feelings which God requires of us on our part, in order that we may be made partakers of his grace.—Wherefore, examine yourselves, in his presence, and see whether you are really in possession of these necessary qualifications; and answer me the following questions agreeably to the feelings and dictates of your hearts, and assign to yourselves the comforts of the forgiveness of your sins, as declared in the sacred word of God.

1. Do you acknowledge and confess, that you are sinners by nature, and that, in numberless instances, you have transgressed the laws of God, and rendered yourselves unworthy of his grace?

Ans.—Yes.

2. Do you feel sorrowful and contrite for the many offences you have committed against God, your Lawgiver and Judge, who is not only holy and righteous, but also merciful and long-suffering; and who, to the present moment, hath not withheld from you the least of his blessings?

Ans.—Yes.

3. Do you, in your hearts, believe that Jesus Christ came into the world, and that all those, who believe in his name, shall receive forgiveness of their sins? and do you place your sole hope for pardon and remission, in his precious atonement?

Ans.—Yes.

4. And lastly, are you fully resolved, in future, to bring forth fruits meet for repentance, and, under the influence of the Divine Spirit, seriously to attend to the improvement of your hearts and lives?

Ans.—Yes.

Hence the Lord hath taken away all your sins; for he is compassionate, and ready to pardon, if we but seek his grace according to the order he hath given us.

Unto you, therefore, who have sincerely confessed your sins, mourned for them, believe in Jesus Christ, and are fully resolved to live pure and holy lives; I, a Minister of our Lord Jesus Christ, pronounce and declare the forgiveness of your sins, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

But unto those, who are impenitent, and to hypocrites, as well as to public transgressors; I denounce from the word of God, and in the Name of Jesus Christ, that, notwithstanding their professions and promises, God hath not remitted, but retained their sins; and unless they repent and be renewed in their minds and lives, they can cherish no hope of pardon; but are exposed to the wrath and indignation of the holy and righteous Judge of the quick and dead.

May Almighty God, who is ever ready and willing to extend mercy to the penitent, therefore, have compassion upon them, deliver them from their sins, confirm them in all goodness, and finally bring them to eternal life, thro' Jesus Christ our Lord. Amen.

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER.

DEARLY beloved: with reverence and humility we appear in the presence of Almighty God, to celebrate the glorious ordinance, which our blessed Saviour instituted for the benefit of his Redeemed, shortly before his painful sufferings and death. At this table Jesus Christ will refresh us with the treasures of his grace, if we come to him with believing and well prepared hearts. Here the eternal Son of God is present, who, out of love, left the courts of heaven, came to our earth, was not ashamed to be our brother, and after having purged our sins, through sufferings and death, triumphantly returned to his eternal abode, where he was crowned with glory and honour, at the right hand of the Majesty on high.

The Lord of glory is willing to be united with us in this holy ordinance. He giveth to us, under the broken bread, his holy body, which was crucified for us; and under the cup of blessing, his precious blood, which was shed for the sins of the world. Mysterious and incomprehensible as this may be, nevertheless, with the strongest assurance, we can depend on the declarations and promises of our Almighty Redeemer, who is able to do exceedingly above all we can ask, or understand. Let us, therefore, draw nigh unto his table, with full assurance, that, by these pledges of his grace, he will bestow upon us all the benefits of his redemption—the forgiveness of sins, the heirship of God, spiritual life, and hope of eternal glory.

But let us also comply with that holy command he gave, saying, "Do this in remembrance of me." "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." With grateful hearts, let us, therefore, remember the ignominious sufferings and painful death, by which the magnanimous Friend of Man, Jesus Christ, atoned for our sins. Behold him in the garden at the mount of Olivet, trembling and agonizing, sweating drops of blood, and wrestling with the powers of death! Behold him delivered by one of his disciples into the hands of his enemies! With what composure and magnanimity

did he subject himself to the counsel of his heavenly Father, and bear all the cruel treatments of his enemies, who sentenced him to die! Behold the Son of God, conducted like a Lamb to the slaughter! No earthly spirit can comprehend what the Redeemer suffered in this hour of pain and distress. There was he suspended upon Golgatha, like an accursed one, with pierced hands and feet, like a malefactor, He, the most Holy, the most guiltless!—There, cried He, with a terrified soul, “My God, my God, why hast thou forsaken me!” Finally, he resigneth, He, the righteous, the beloved, and compassionate Saviour of man, under inexpressible tortures, his suffering soul into the hands of his heavenly Father. Thus he bowed his head and expired.

PRAYER.

O MOST precious Redeemer! all this hast thou suffered for us; our sins which thou didst bear, were the cause of thine inexpressible tortures and painful death.—It was pure love and unmerited grace that moved thee, Eternal High Priest! to sacrifice thyself for us, on the shameful tree! What return of gratitude can we, dependent creatures, ever make for this thy unparalleled love! We voluntarily and joyfully present and devote to thee, our souls and bodies as holy, reasonable, and living sacrifices. Thy sufferings and death, shall ever excite us to hate and forsake sin, to love thee with an eternal love, to render constant obedience, yea, to swear eternal allegiance to thee. This resolution we again renew this day, while partaking of this feast of love. Thine exalted example shall ever be the rule and guide of our lives; we, like thee, will love all men, pardon our enemies, and bear our crosses patiently; we will serve thee in righteousness and true holiness: accept our present imperfect thanks, till, in yonder glory, we shall praise and extol thy boundless love with glorified lips. Permit us also now, richly to taste and experience thy precious friendship, and to receive, for our eternal salvation, thy holy body, which was crucified for us, and thy precious blood, which was shed for our sins. Amen.

According to our Saviour's charge and example,
let us now consecrate the elements of bread
and wine, for this ordinance.

Our Father who art in heaven, hallowed be thy name.
Thy kingdom come. Thy will be done on earth as it is
done in heaven. Give us this day our daily bread. And
forgive us our trespasses, as we forgive those who trespass
against us. And lead us not into temptation, but deliver
us from evil. For thine is the kingdom, and the power,
and the glory, for ever and ever. Amen.

"Our Lord Jesus Christ, in the night in which he was
betrayed, took bread; and when he had given thanks, he
broke it, and gave it unto his disciples, saying, take, eat,
this is my body which is given for you. Do this in re-
membrance of me. And at the same time, after supper,
he took the cup, gave thanks, and gave it them, saying,
drink ye all of this; this cup is the New Testament in my
blood, which is shed for you and for many for the remis-
sion of sins. Do this, as often as ye drink it, in remem-
brance of me."

Having thus consecrated the Elements, the Minister, turning to
the people, may say.

"Come unto me, all ye that travel, and are heavy la-
den, and I will refresh you."

"And if any man sin, we have an Advocate with the
Father, Jesus Christ, the righteous; and he is the propiti-
ation for our sins."

Thus encouraged; in the name of Christ our common
and only Master, I say to all who own him as their Sa-
viour, and resolve to be his faithful subjects: draw nigh,
and enjoy the blessings of this feast of love.

When the Minister presents the bread to the communicants, he
shall say,

Take, and eat, this is the Body of your Lord Jesus Christ,
which is given for you into death; this strengthen and pre-
serve you in the true faith unto life everlasting. Amen.

When the Minister delivers the cup to the communicants he shall
say,

Take, and drink, this is the Blood of your Saviour, Jesus Christ, which is shed for you and for many for the remission of your sins; this strengthen and preserve you in the true faith unto life everlasting. Amen.

The custom of singing, during the administration, may either be retained or omitted.

When all have communed, the Minister shall conclude with the following, or some other prayer:

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all their iniquities, and healeth all thy diseases.

Glory, honour, praise, and adoration be unto thee, Lord Jesus, our Redeemer! for the manifold displays of thine inexpressible love to us deeply fallen children of men.— Though thou art, over all, God, blessed, forever, yet thou hast condescended so low, as to take upon thee, the form of a servant, and to be made in the likeness of man; and, in this thy humble state, hast submitted to toils and labours, pains and sufferings, which no human mind can comprehend, no tongue express, and for which we can never be sufficiently grateful. In the garden of Gethsemane, thou didst, in our behalf, drink the bitter cup of thy heavenly father, sweat drops of blood, and wrestle with the powers of death. Thou didst voluntarily surrender to thy unjust Judges; bear the cruel treatment of the band of soldiers; suffer thy head to be crowned with thorns, to be smitten with a reed; and finally thy hands and feet to be pierced on the shameful tree. O Divine Mediator! how great were thy sufferings to deliver us from the punishments of sin! How incomprehensible is thy love; how adorable thy zeal for our salvation! How shall we compensate the mercy, the goodness, the fidelity thou hast shown to us? Arise, praise him! adore him, ye Redeemed! declare his meritorious death with gladness of heart! Lamb of God! that taketh away the sins of the world, we thank thee that thou hast died for us.— Surely he hath borne our griefs, and carried our sorrows; through him we have peace and salvation. Bless to our souls the participation of this holy supper. Increase in

us the love we owe to thee and our brethren, and animate us to the obedience we owe to God and his Gospel. Give unto our hearts the earnest of thy Holy Spirit; assure us of the treasures of thy grace; make us, by the partaking of this blessed feast, one body with thee, that we may dwell in thee, and thou in us; and so endue us with thy grace, that, while we abide here below, we may constantly devote ourselves to thy service.

We adore thee, O thou Son of the Most High, who hast redeemed us with thy blood, and made us kings and priests unto God; and who art seated on thy throne, in glory and majesty, forever and ever. Amen.

THE FORM OF
SOLEMNIZATION OF MATRIMONY.

When the Persons to be married shall have assembled with their friends, the Minister shall address them, saying,

DEARLY Beloved, we are gathered together in the presence of Almighty God, and these present witnesses, to join together this man and this woman in the holy estate of Matrimony; which is an honourable estate instituted of God himself, and commended by St. Paul to be honourable amongst all men, in which estate these two persons present are come to be joined. Therefore, if any person can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also, speaking to the persons who are to be married, he may say,

I require and charge you both, as ye will answer at the dreadful day of Judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why you may not be lawfully united in Matrimony, ye do now confess it. For be ye well assured, that, if any persons are joined together otherwise than God's Word allows, their marriage is not lawful.

If no impediment be alleged the Minister shall ask the Man:

N. Will you have this woman to your wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Will you love her, comfort her, honour, and keep her, in sickness and health; and forsaking all others, keep you only unto her, so long as ye both shall live? *Answ.* Yes.

N. Will you have this man to your wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Will you love him, comfort him honour, and keep him, in sickness and in health; and forsaking all others, keep you only unto him, so long and forth shall live? *Answ.* Yes.

Then the Minister, joining their right hands together, shall say:

Those whom God hath joined together, let no man put asunder.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company; I pronounce that they are Man and Wife in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

O Eternal God, Creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessings upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy holy laws, through Jesus Christ our Lord. Amen.

BLESSING.

God the Father, the Son, and the Holy Spirit, bless, preserve and keep you. The Lord merciful with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

FORM FOR THE INAUGURATION OF THE
RULING OFFICERS OF A CONGREGATION.

BELOVED Brethren : Ye were elected by the members of this Congregation as ruling officers of the same.— And, whereas, these your brethren confide in you, that you will faithfully, and according to their wishes, and as Christian rulers are bound to do, discharge the several functions of the offices to which you were chosen ; hear, therefore, the duties, which, by the help of God, you are to observe.

I. The duties devolving upon the Elders of the Congregation, are these :

(1.) They shall be constant in the exercise of true piety and godliness, that the congregation may thereby be edified and established in all virtue.

(2.) If debts should be remaining, they shall endeavor, as much as possible, to diminish, and as soon as convenient, to discharge them, to the best advantage of the congregation.

(3.) They shall visit the schools occasionally, and see that Christian order be preserved in them, and that the children be rightly instructed.

(4.) If strife and contention unhappily prevail, they shall be particularly solicitous to bring about as speedy a reconciliation of the contending parties as possible.

(5.) They shall endeavor to restore such as are overtaken in a fault, in the spirit of meekness ; to admonish and warn open offenders ; and, if necessary, to reprove them with the utmost seriousness, with a view to recover them from the error of their ways.

(6.) They shall carefully superintend the accounts of all the receipts and expenditures, occurring in the congregation. And finally shall employ all proper means for advancing the prosperity and welfare of the Church, and the diffusion of the divine word.

II. The duties of the Wardens :

(1.) They shall lead pious and exemplary lives before the congregation,

(2.) They shall take care, that all things pertaining to the service of God's house, be conducted decently and orderly; and during the administration of holy ordinances, shall render all such assistance as may be required.

(3.) They shall receive the alms, and remit them to the treasurer, whenever he shall require them for the benefit of the congregation.

(4.) They shall be careful, that those laboring in the gospel, be provided for according to their several wants and necessities, agreeable to Christ's own charge and command. And lastly, shall use all necessary care and diligence, to promote the prosperity and welfare of the Redeemer's kingdom, and to preserve, in purity and sincerity his holy and blessed word.

The Officers elect standing before the altar, the Minister shall say,

These, my Brethren, are the chief duties which you have been chosen to fulfil. That the congregation may be certified of your willingness to discharge them, I ask you in the presence of God and your fellow-worshippers, Whether you feel persuaded that it is a duty incumbent upon you to render these services to the church?—and whether you are determined to administer its government according to the rules of its constitution, and the spirit and precepts of the gospel? If this be your conviction, and determination, please to announce it by answering "Yes."

Upon this your promise, I do hereby pronounce you to be invested with the offices to which you have been elected, and give you, in the name of the congregation, the right hand of Christian fellowship and love. May Almighty God grant you the aid of his Holy Spirit; may he support you in the execution of all your good endeavors; may he animate you faithfully to labor for the welfare of this congregation, and so replenish you with his grace, that you may joyfully discharge the duties of your offices. And be ye then assured, that the Allwise and faithful God, who suffereth no good act to pass unrewarded, will also bless and reward you for these your labors, and prosper you in time and eternity.

Let us pray.

Almighty God our heavenly Father ! we offer unto thee our united and thankful acknowledgments, that thou hast been pleased to introduce, to extend and support the Kingdom of thy Son Christ Jesus on earth, and that the gates of hell have not been able to prevail against it. We praise thee, that we, whose ancestors were far off, have been brought to the glorious light of thy gospel. We praise thee for the ministry of reconciliation, for the ordinances of thy house, for the comfort, joy, and improvement, which thou hast been pleased to bestow upon us in the exercise of public worship. And we beseech thee, O thou God of all grace ! to continue to us these inestimable privileges, and to help us to make a wise and constant use of them. Grant, that thy word may be preached among us in its purity ; and that all thy people may be disposed to hear it with attention, to receive it with affection, and to bring forth abundantly the fruits of righteousness. Forbid that any root of bitterness should spring up to trouble us. Enable us whenever we assemble in this house of prayer, to meet together with one accord, to praise thee with gladness and singleness of heart, and to continue steadfastly in brotherly fellowship. If any of us are held in the bonds of iniquity : we pray thee, O Lord, to break the fetters of sin, and to set the prisoners free. If any of us are penitent for their errors and transgressions : we pray thee to perfect and console them. If any of us are sincerely devoted to thee : we pray thee to make them faithful, and to fill them with peace and joy in the Holy Ghost. Instruct and guide our youth in the path of innocence, that, as they grow in stature, they may grow in grace and in favour with thee and with men ; and let the hoary head be found in the ways of righteousness. We implore thy blessing, especially, for thy servants, who have been called, in thy Providence, to direct the concerns of this part of thy church, Give them, we beseech thee, a large measure of the Spirit of thy Son, the spirit of understanding and wisdom, the spirit of piety and virtue, the spirit of benevolence and charity. Replenish them with an enlightened and active zeal for the

happiness of their brethren. Assist them to discharge their obligations with alacrity, patience and firmness; and let all their consultations, influenced and governed by Christian love, tend to thy glory and the happiness of thy people. Help them to shine as lights before men, to be exemplary in their families, exemplary in their public walk and conversation, exemplary in their observance of religious duties, exemplary in the performance of every Christian office. While they study to approve themselves to thee, may they be honoured and esteemed by those for whom they labour, and rejoice in the assurance that their work is not in vain in the Lord. And finally grant that they, and we all, being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, may become an holy temple unto thee.

Hear us, O God, of thine infinite mercy, in these our petitions, which we offer up in the name of thy Son; and thine be all the glory and praise now and evermore.—
Amen.

After this prayer, the Minister shall turn to those, whose term of service is expired, and say,

Worthy Brethren : Your term of service is now expired, and a sense of gratitude moves me to tender you, in the name of the congregation, the most grateful acknowledgments for the fidelity, zeal, and attention you manifested in the discharge of the several duties of your offices during said term.

That the God of grace and the Father of all goodness, may bless, prosper, and greatly reward you for the same, in time and eternity, is the prayer of your ministering servant and the congregation present.

THE BURIAL OF THE DEAD.

I. FORM.

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: Shut not thy merciful ears to our prayers: but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust:—looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, who shall raise his followers to the participation of his own happiness and glory in heaven.

The following, or some other hymn may be sung:

AND must this body die?

This well-wrought frame decay?

And must these active limbs of mine

Lie mould'ring in the clay!

God, my Redeemer, lives,

And ever from the skies

Looks down, and watches all my dust,

Till he shall bid me rise.

Array'd in glorious grace,
 Shall all his servants shine;
 And fashion'd like their ris'n head
 Be heav'nly and divine.

These lively hopes we owe
 To Jesus' dying love:
 O may we bless his grace below,
 And sing his grace above!

The grace of our Lord Jesus Christ, the love of God,
 and the fellowship of the Holy Spirit, be with us all ever-
 more. Amen.

II. FORM.

§ I.

The Corpse being placed before the door at the house of the deceased, the Minister may say,

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. (John xi. 25-26.)

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

Blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors; and their works do follow them.

If it be a Child, the Minister may say,

When infant children leave this world,
 They enter joys by tongues untold,
 Where they shall ever rest.
 The Father there, on high,
 To whom they quickly fly,
 Will safely keep and make them bless'd.

If it be customary to sing at the house of the deceased, the Minister, after singing a portion of a hymn, shall say,

Let us now convey the corpse of our deceased ——— to the place of interment, under deep consideration of our own mortality.

§ 2.

At the grave the Minister shall say,

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commands, to do them. (Psalm ciii. 15.)

The dust shall return to the earth as it was: and the spirit shall return unto God who gave it. (Eccl. xii. 7.)

§ 3.

When the Corpse is laid into the earth, the Minister shall say,

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

§ 4.

If the funeral discourse is to be delivered at the grave, let it now be delivered. And then the following or some other Prayer may be used.

Almighty God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest

from their labors. And we beseech thee, that we, with all who have loved and served thee, may have our perfect consummation and bliss, both in body and soul, in thine everlasting glory, through Jesus Christ our Lord. Amen.

O most merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; who also hath taught us by his holy Apostle St. Paul, not to be sorry, as men without hope, for those who sleep in him: we humbly beseech thee, O Father, to raise us up from the death of sin unto the life of righteousness; that, when we shall depart from this life, we may rest in him; and that, at the general resurrection at the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

Eternal and unchangeable God, by whose providence we have been called to witness this instance of mortality, and in whose hand is the life of every human being: enable us, we beseech thee, to lay to heart the serious lessons, which are now addressed to us. Teach us so to number our days, that we may apply ourselves unto wisdom, set our affections upon the things which are above, perform without delay the great work which thou hast given us to do, live by the faith of thy Son, and habitually look forward to his second coming. Comfort and support the spirits of thy servants, who mourn over this afflicting dispensation. Let their hearts be stayed upon thee, and rejoice in the precious discoveries of thy word. And let them find by their own experience, that all things work together for good to them that love thee.—Amen.

While the Earth shall be cast upon the Body, a portion of a hymn may be sung. After which the biography shall be read, and the congregation dismissed with the following blessing:

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

THE
AUGSBURGH CONFESSION:

OR

THE CONFESSION OF FAITH OF PROTESTANTS,

UNALTERED;

AS THE SAME WAS READ BEFORE AND DELIVERED TO THE

EMPEROR CHARLES V., OF GERMANY,

JUNE 25, 1530.

PREFACE.

THE scarcity of copies of the Augsburg Confession, and the desire expressed by many to possess this noble memorial, illumined by an ardent faith of the Gospel truths, has called forth the publication of the following unaltered edition, in the English language. It will be seen on comparing it with the original German copies, that nothing has been altered. The Preface addressed to the Emperor, Charles V. has been omitted, partly on account of its length, and partly because it is unimportant to the English reader, and a short sketch of its contents and purpose has been here substituted. The few additional notes were annexed to the later German copies, in order that the uninitiated reader might become better acquainted with the men and subjects treated of in the work itself, and thus to facilitate the understanding of the same. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."—Heb. x. 13.

In order to rebut the slanders and calumnies of the Papists against the Protestants of Germany, and to publish to Europe the doctrines of the reformers, Luther and Melancthon, with the aid of the principal leaders of the Reformation, drew up the following twenty-eight Articles, twenty-one of which set forth the opinions of the Protestants, and the other seven the errors and superstitions of the Church of Rome. They were principally dictated by Luther and drawn up by Melancthon; and were afterwards offered to the Diet of Augsburg. "Charles V. arrived at Augsburg on the 15th of June, 1530, and on the twentieth day of the same month the Diet was opened. As it was unanimously agreed that the affairs of religion should be brought upon the carpet before the deliberations relating to the intended war with the Turks, the Protestant members of this great assembly, received from the Emperor a formal permission to present to the Diet, on the 25th of June, an account of their religious principles and tenets. In consequence of this, Christian Bayer, Chancellor of Saxony, read, in the German language, in presence of the Emperor and the assembled princes, the famous Confession which has been since distinguished by the denomination of the Confession of Augsburg. The princes heard it with the deepest attention and recollection of mind; it confirmed some in the principles they had embraced, surprised others; and many, who, before this time had little or no idea of the religious sentiments of Luther, were now not only convinced of their innocence, but were, moreover, delighted with their purity and simplicity." This Confession was afterwards disseminated throughout Europe, and has been translated from the Latin original, which was prepared at the same time with the German, into the Hebrew, Greek, Spanish, Belgic, Italian, Slavonic, French, and English languages. In preparing the present version, reference has been had to a copy of the same, found in Page's Exposition of the Thirty-nine Articles; but as that copy was made from the Latin and abbreviated, it was found necessary

PREFACE.

to adhere more strictly to the German edition, and every word and sentence in the first twenty-one Articles was therefore, as near as possible, restored as there expressed. The last six or seven Articles not being considered strictly doctrinal, but merely explaining the reasons for differing from the Popish Church, were copied in a condensed form from the before-mentioned work, and afterwards submitted to several learned divines, who were conversant with the name:

This Confession, which is justly styled the mother symbol of the reformation, has been adopted by the major part of Protestant Europe, and we hope we may add, of America; it has for about three centuries past been the standing symbol of Lutheranism in the following kingdoms:—

Germany, including Prussia, part of Hungary, small part of France.....	17,000,000
Denmark, in which the King must profess the Augsburg Confession,.....	1,000,000
Norway, including Iceland,.....	748,000
Sweden,.....	2,800,000

Lapland and Finland also contain numerous churches of the Augsburg Confession. The United Brethren or Moravians, though peculiar in their Church government, have always retained the Augsburg Confession as their symbol, and still adhere to it more strictly than most other portions of the Lutheran Church. The whole number of Christians in Europe who profess the Augsburg Confession has been rated by good authors at 27,000,000.

Augsburgh Confession.

ARTICLES OF FAITH AND DOCTRINE.

ARTICLE I.

OF GOD, THE MOST HOLY TRINITY.

OUR churches with one accord teach, agreeably to the Council of Nice,* that there is only one Divine Being, which is called, and verily is, GOD, but that there are three persons in this Divine Being, equally powerful, equally eternal, God the Father, God the Son, and God the Holy Ghost, who are one Divine Being, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, one Creator and Preserver of all visible and invisible things. And the term *person* is not to be understood to signify a part or quality of something else, but that which exists of itself, as also the Fathers have made use of this term on this subject.

On that account we condemn all heretical opinions, which are contrary to this Article, viz. : those of the Manichæans,† who have adopted two gods, a bad and a good

* The Council of Nice was held A. D. 325. It was the particular business of this Council to establish the doctrine, that the Son is equal with the Father.

† The Manichæans, thus called from their leader, Manes, who lived about A. D., 240, assert, that there are two co-eternal original beings, of which the one is good and the other evil. These two beings, they said, were constantly in strife with one another. Therefore the good being had begotten Christ, in order that he veiled in a phantom, might assist the souls enclosed in the bodies.

one. Likewise those of the Valentinians,* Arians,† Eunomians,‡ Mahomedans,§ and the like, also those of the ancient and modern Samosatenes,|| who believe in only one person, and in their subtle sciolism assert, that the *Word* and the *Holy Ghost* are not distinct persons, but that the *Word* signifies the vocal word, and that the Holy Spirit means created motion in the creature.

ARTICLE II.

OF ORIGINAL SIN. (NATURAL DEPRAVITY.)

Our churches likewise teach, that since the fall of Adam all men who are naturally born, are begotten and born in sin; that is, that they are from the first moment of their existence full of evil desires and propensities, and can have no true fear of God, no true faith in God, of their own accord; and that this inherent disease and natural depravity is really sin, and still condemns and causes eternal death to all those who are not born again by baptism and the Holy Ghost.

Hence, we condemn the Pelagians¶ and others, who

* The Valentinians, so called from Valentinus, otherwise distinguished with the more general cognomen of Gnostics, who originated about the middle of the second century. Their gloomy doctrines spake of an original Father, who, after many ages of eternity, had created his only begotten, the understanding, (sense, intellect.)

† The Arians had their name from Arius, in Alexandria, who died in the year 336. They taught, that the Son of God was a created being, but the first and noblest among all created beings. They denied that he was eternal and omniscient. They believed that the Holy Ghost was created by the Son, and subordinate to him.

‡ Eunomius, the founder of this sect, died A. D. 394, one of the worst Arians. He taught that the Son was entirely another being than the Father, and the Holy Ghost entirely another being than the Son. It is said that he re-baptized all those of his converts who were baptized in the name of the Father, Son, and Holy Ghost. He wrote a work opposed to the doctrine of the Trinity and the deity of Christ.

§ The Mahomedans teach that there is but one God, who has no son.

|| Paul of Samosata, the founder of this sect, distinctly denied that there were three persons in the Godhead.

¶ *Pelagius*, a British monk, lived towards the end of the fourth, and at the commencement of the fifth century. He taught that there was no original sin, that man had a free will to do good or evil, that man possessed the power to be virtuous, and could, with the assistance of God, become entirely freed from sin. *Augustinus* was one of his most powerful opponents.

deny that original corruption is sin, and who, to the disparagement of the merits and sufferings of Christ, allege that man, by his natural abilities, may be justified before God.

ARTICLE III.

OF CHRIST, THE SON OF GOD, AND HIS MEDIATORIAL WORK.

Further, we teach, that the Word, that is, the Son of God, assumed human nature, was born of the blessed Virgin Mary, so that the two natures, human and divine, inseparably united in one person, constitute one Christ, who is true God and man, was really born, did truly suffer, was crucified, died, and was buried, that he might be a sacrifice, not alone for original sin, but also for all the other actual sins of men, and thus did actually propitiate the wrath of God. Further, that this same Christ descended into hell and truly arose on the third day; and then ascended to heaven, sitteth at the right hand of God the Father, that he may perpetually reign over all creatures, and may sanctify all those who believe in him, through the Holy Spirit; who governs, consoles, quickens, strengthens, defends and protects them against the devil and the power of sin. And finally, that the same Christ will return again visibly, to judge the quick and the dead, according to the apostolic Creed.*

ARTICLE IV.

OF JUSTIFICATION.

Our churches further teach, that man cannot obtain forgiveness of sin, and be justified before God by his own strength, merits or works; but that he obtains the forgiveness of sins, and is justified before God, through grace, for Christ's sake, by faith; if he believes that Christ suffered for him, and that his sins are remitted for Christ's sake, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness, as Paul says.—Rom. iii. 4.

* The so-called *Apostolic Creed*, is a short summary of the doctrines of faith, and is to be found in our Catechisms; it had its origin in the first centuries of the Christian Church.

ARTICLE V.

OF THE MINISTERIAL OFFICE.

In order that we may obtain this faith, God has instituted the ministerial office, whose members are to preach the Gospel and administer the sacraments; for through the instrumentality of the Word and the sacraments, God gives to us his Holy Spirit, who in his own time and place, produces faith in those that hear the Gospel, which teaches, that if we believe these things, we have a merciful God, through the merits of Christ, and not on account of any merit in ourselves.

This condemns the Anabaptists * and others, who teach that the Holy Spirit comes upon men by their own preparation, thoughts and works, without the external word of the Gospel.

ARTICLE VI.

OF GOOD WORKS.

We also teach that such faith should bring forth good fruits and good works, and that it is necessary to do all manner of good works, as God has commanded, for God's sake; but not as though we put any confidence in those works, or that we can thereby earn grace or favor in the sight of God; for we receive the forgiveness of sins and justification through faith in Christ, as Christ himself saith, Luke xvii. 10: "When ye have done all those things which are commanded you, say, We are unprofitable servants." Thus also do the fathers of the Church teach. For Ambrosius * saith, "Thus it hath been ordained by God, that whoso believeth in Christ shall be

* *Anabaptists*, i. e., such as baptize only grown persons, were already in existence in early times. The Anabaptists here meant, originated A. D. 1512. The principal originators were Storch, Stubner, Cellarius, and Munzer. They taught that every Christian was entitled to preach and to administer the sacraments, that there was no original sin, and that men had a free will in spiritual matters.—There is a distinction to be made between these and the Anabaptists who now exist in Holland, England, and the United States.

† Ambrosius, Archbishop of Malland, died A. D. 397. A man of considerable note in the Church, even still in later centuries.

saved, and not through works, but alone through faith, without merit, he shall have forgiveness of sins."

ARTICLE VII.

OF THE CHURCH OF CHRIST.

We likewise teach, that there will always be and remain one holy Christian Church, which is the congregation of all those saints, among whom the Gospel is taught in purity, and the holy sacraments are administered according to the precepts of the Gospel. For it is sufficient for the true unity of the Christian Church, that the Gospel is therein preached in harmony with, and according to its true intent and meaning, and that the sacraments are administered in consonance with the Word of God. Nor is it necessary to the true unity of the Christian Church that uniform traditions, rites and ceremonies, of human appointment, should every where be observed. As Paul says, Eph. iv. 4, 5: "One body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

ARTICLE VIII.

OF HYPOCRITES AND WICKED TEACHERS.

Further, although the Christian Church is really nothing else than the congregation of true believers and saints, yet, as in this life there are many hypocrites and wicked men mingled with them, it is nevertheless lawful for us also to receive the sacraments, when administered by unconverted men, agreeably to the declaration of our Saviour, that the "Scribes and Pharisees sit in Moses' seat," &c. On this account are condemned the Donatists * and all such as teach otherwise.

ARTICLE IX.

OF BAPTISM.

Concerning baptism we teach, that it is a necessary

* The Donatists, a very numerous and powerful sect of Christians, lived in Africa, in the fourth century; they laid a great stress upon the true ordination and the unsullied characters of their priests and bishops. An unbelieving bishop, they said, could not administer the sacrament with blessing and effect.

ordinance; that through the same grace is offered, and that it ought also to be administered to children, who are thereby dedicated to God, and received into his favour.

Therefore the doctrine of the Anabaptists is rejected; who say, that infant baptism is not correct.

ARTICLE X.

OF THE LORD'S SUPPER.

Concerning the Lord's Supper, we teach as follows:— that the body and blood of Christ are truly present in the sacrament, in the form of bread and wine, and there distributed and received. Therefore the opposite doctrine is rejected.

ARTICLE XI.

OF CONFESSION.

In regard to confession, we teach, that private absolution ought to be retained in the churches, and should not be rejected entirely; although it is not necessary to enumerate all our particular sins and transgressions, as this would be impossible: Psalms, xix. 12: "Who can understand his errors?"

ARTICLE XII.

OF REPENTANCE.

Concerning repentance we teach, that those who have sinned after their baptism, may at any time obtain forgiveness of their sins, whenever they repent; that the Church should not refuse to grant absolution to such as manifest repentance. And that genuine and true repentance, properly speaking, consists in having regret and sorrow, or fear, on account of one's sins, and still thereby having faith in the Gospel and the absolution, that the sins will be forgiven, and that grace through Christ is acquired, which faith comforteth and pacifieth the heart again.

That afterwards improvement of conduct should follow, and former sins be abstained from. For these should be the fruits of repentance, as John saith, Matt. iii. 8, "Bring forth fruits meet for repentance."

Herewith the doctrines of all such who assert, that those who have once been justified or sanctioned, cannot backslide or fall off, is condemned.

On the other hand, also, is here condemned, that the Novatians * refused absolution to those who had sinned after baptism. In like manner, also, is condemned, the doctrine of those who assert, that forgiveness of sin is not obtained through faith, but through our own good works.

ARTICLE XIII.

OF THE USE OF THE SACRAMENTS.

Concerning the use of the sacraments we teach, that they were not merely instituted to be signs by which the Christian might outwardly be recognised, but that they are signs and testimonies of the will of God towards us, thereby to excite and confirm our faith, for which account they also demand faith, and then only are they rightly used, when they are received in faith, and when our faith is thereby strengthened and confirmed.

ARTICLE XIV.

OF CHURCH ORDERS.

Concerning Church orders we teach, that no person ought publicly to teach or preach in the Church, or to administer the sacraments, without a regular call.

ARTICLE XV.

OF RELIGIOUS RITES AND CEREMONIES.

Concerning ecclesiastical rites and ceremonies we teach, that those may be kept and performed which can be attended to without sin, and which promote peace and good order in the Church, such as certain holy days, festivals, &c. Concerning matters of this kind, however, caution should be observed, lest the consciences of men be burdened, as though such observances were necessary to salvation. Moreover, we teach, that human tradition-

* The founder of this sect was *Novatian*, who lived in the middle of the third century and who introduced a very ascetic and strict Church discipline.

ary observances, instituted with a view to appease God, to merit his favour, and make satisfaction for sins, are contrary to the Gospel and doctrine of faith. Wherefore vows and traditionary observances concerning meats, days, &c., instituted to merit grace, and make satisfaction for sins, are useless, and contrary to the Gospel.

ARTICLE XVI.

OF POLITICAL AFFAIRS.

In regard to political affairs our churches teach, that legitimate political enactments are good and wise arrangements of God; that it is lawful for Christians to hold civil offices; to pronounce judgment, and decide cases, according to the judicial and other existing laws; to inflict just punishment; wage just wars, and serve in them; to make lawful contracts; hold property; make oaths, when required by the magistrate; to marry and be married. This condemns what the Anabaptists teach, who interdict to Christians the performance of these civil duties. This also condemns those who make evangelical perfection to consist not in the fear of God, and in faith, but in the abandonment of all civil duties. For the Gospel does not teach an outward, formal, temporal, but an inward, unceasing, active righteousness of heart, and does not reject the duties of civil and domestic life, but directs them to be observed as of Divine appointment, and performed in the spirit of Christian benevolence. Hence Christians ought necessarily to yield obedience to the civil officers and laws of the land; unless they should command something sinful; in which case it is a duty to obey God rather than man. (Acts v. 29.)

ARTICLE XVII.

OF CHRIST'S RETURN TO JUDGMENT.

We also teach, that our Lord Jesus Christ will at the judgment day return to judge the world, that he will raise up all the dead, and give unto the faithful and elect life everlasting and endless joys, but that the ungodly and devils shall be condemned into hell and everlasting punishment.

Hereby the doctrines of the Anabaptists, who teach that the devils and condemned men shall not suffer everlasting pains and torments, is rejected. In the like manner are also rejected some of the Jewish notions, which are also now circulated, that, namely, prior to the resurrection of the dead, the saints and pious will establish a separate temporal government, and all the wicked be exterminated.

ARTICLE XVIII.

OF FREE WILL.

Concerning free will our churches teach, that man in a measure has a free will, to live to all appearance honourably, and to choose among those things which his reason comprehendeth; but that without grace, assistance, and the operation of the Holy Spirit, he has not the power to become pleasing in the sight of God, or heartily to fear or to believe in God, or to cast out the innate evil propensity from his heart; but that this is effected through the Holy Spirit, given by means of the Word of God; for St. Paul saith, (1 Cor. ii. 14.) "The natural man receiveth not the things of the Spirit of God," &c.

And in order that it may be known, that nothing new is pretended in this doctrine, we here introduce the very words of Augustin,* who, in his third book of the Hypognosticon, wrote as follows concerning free will: "We confess that there is in all mankind a free will. For they all have a natural innate understanding and reason, not as if they could work out anything in matters pertaining to God, as for instance, to love or fear God with all their hearts, but merely in temporal actions of their present life have they free will to choose good or evil. By good works I mean that which nature accomplishes: as. for instance, to work upon the field or not, to eat, to drink, to visit a friend or not, to dress or undress, to build, marry a wife, to pursue a trade. and the like, to do anything useful and good, but which cannot

* Augustinus bishop of Heppon, in Africa, lived A. D., 354 to 430. A very deep thinker and pious father of the Church was held in high repute in after years, and Luther in particular had a great estimation for his views.

subsist without God, nay, rather, they are of, and owe their being to him. On the other hand, man can also undertake evil of his own choice, viz: bow down before an idol, commit murder, &c.

ARTICLE XIX.

OF THE CAUSE OF SIN.

Of the cause of sin, we teach, that although God, the Almighty, hath created and preserveth the whole universal nature, nevertheless the perverted will worketh sin in all evil doers and despisers of God, even as the will of the devil and all ungodly men is shaped, which, as soon as Divine aid is withdrawn, turneth from God unto evil, as Christ saith, John viii. 44, "When the devil speaketh a lie, he speaketh of his own," &c.

ARTICLE XX.

OF FAITH AND GOOD WORKS.

Our writers are falsely accused of prohibiting good works. Their publications on the ten commandments and other similar subjects, shew, that they gave good instructions and exhortations concerning all the various Christian and social stations and duties, on which points formerly very little was taught; but it was the practice to urge in almost every sermon the necessity of puerile and useless works, such as certain rosaries, worship of saints, monastic vows, pilgrimages, stated fasts, holy days, brotherhoods, &c. These useless works are now not held in such estimation as formerly. Moreover they have now learned to make mention of faith, about which in former times entire silence was observed. They now teach that we are not justified before God by works alone, but join faith in Christ thereto, and say, faith and works justify us before God; which doctrine imparts more consolation than mere confidence in good works. Inasmuch then as the doctrine concerning faith, which is the principal article in the Church, has so long been neglected, and as the doctrine of works hath alone been preached in all the churches, our writers have therefore given the following instructions on this point:—

Firstly, that our works cannot reconcile us with God and acquire for us grace, but that this is solely attained by faith, if we believe that our sins are remitted to us for Christ's sake; who is the only Mediator to reconcile us with the Father. Now, whosoever thinketh to effect this through good works, and thereby to merit grace, he despiseth Christ, and seeketh a way of his own to God the Father, contrary to the Gospel. This doctrine concerning faith is clearly and explicitly treated of by St. Paul in many places, but more particularly, Ephesians ii. 8, 9: "Ye are saved by grace, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast," &c. And that no novel explanation is hereby intended, can be shown by referring to St. Augustine, who treateth at large upon this subject, and in like manner teacheth, that we attain grace and become justified before God through faith in Christ and not through works,—as his whole work, "*De Spiritu et Littera*," clearly shows. Although this doctrine is despised by the ignorant, the consciences of the pious and timid find it a source of much consolation; for they cannot attain tranquillity and peace in any works, but in faith alone, when they entertain the confident belief, that for Christ's sake they have a merciful God, as St. Paul saith, Rom. v. 1: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

This consolation was formerly not rendered prominent in sermons, but the consciences of alarmed sinners were driven to works of their own seeking, and thus manifold works were resorted to. Some followed the dictates of conscience into monasteries and cloisters, hoping thereby to obtain Divine favor by a monastic life; others have invented different kinds of works, to merit grace and to atone for their sins. Many of these have discovered that they could not gain peace in that way. There was, therefore, the greatest necessity that this doctrine of faith in Christ should be earnestly and diligently preached, in order that we may know that God's grace is obtained, without any merit of our own, solely through faith in the Saviour.

It is to be observed here, that a mere historical belief,

such as wicked men and devils have, is not here meant, who also believe in the history of the sufferings of Christ, and in his resurrection from the dead; but that genuine faith is here meant, which causeth us to believe that we can obtain grace and forgiveness of sins through Christ, and which giveth us the confidence that through Christ we have a merciful God, who also giveth us the assurance to know God, to call upon Him, and to have him always in remembrance, so that the believer is not without God, as are the Gentiles. For the ungodly and the children of Satan do not believe in this article of the forgiveness of sin, therefore they are enemies of God, cannot call upon Him, nor do they hope to receive any good from Him. Now, as has been here shown, the Scriptures testify concerning faith, and do not distort faith into such a knowledge, which the ungodly and devils can also obtain or have,—as is expressed, Heb. xi. Faith is not merely to have a knowledge of history, but to have a sure confidence in God that we shall receive his promises. And St. Augustin also reminds us, that by the word *faith* in Scripture, we are to understand a *confidence* in God, that he is gracious unto us, not merely the knowledge of the facts,—for also the ungodly and evil-doers know this.

We also teach, that the performance of good works is necessary, not that we should put any confidence in them, thereby to merit grace, but that we do them because God has commanded us, and to his praise. Pardon of sins and of grace are obtained only by faith. And because the Holy Spirit is received by faith, the heart of man is thereby renovated to be enabled to do good works. For as long as the heart is not renewed by the Holy Spirit, it is too feeble and frail, and too much under the influence of the power of Satan, who leadeth poor frail human nature into many sins and snares. This we daily see in the actions of the worldly-wise, who have resolved to live circumspect and unblameable lives, have nevertheless not performed their intentions, but have fallen into many gross and offensive depravities. Such is the imbecility of man, when he undertakes to govern himself by his own strength without faith and the Holy Spirit. From all this it is manifest, that our doctrines, instead of deserving cen-

sure for the prohibition of good works, ought much rather to be applauded for teaching the manner in which truly good works can be performed. For without faith, and without Christ, human nature is incapable of truly doing good works, of calling upon God, of having patience in sufferings, of loving his neighbor, of executing conscientiously offices or trusts, of being obedient, or of shunning evil lusts. Such exalted and righteous works cannot be performed without the assistance of Christ, as He himself saith, (John xv. 5.) "without me ye can do nothing," &c.

ARTICLE XXI.

OF THE INVOCATION OF SAINTS.

Concerning the invocation of saints our churches teach, that the saints ought to be held in remembrance, in order to strengthen our faith; when we behold how grace was given to them, and how they were assisted and strengthened through faith; and also, that their good works may be to us an example to each one according to his calling or station in life; likewise even your imperial majesty may imitate the example of David, in carrying on war to expel the Turks from our country, for both are kings, bound to protect and shield their subjects. But the sacred volume does not teach us to invoke saints, or to seek aid from them, for there is only one Mediator and Propitiator between God and man, namely, Christ Jesus, (1 Tim. ii.) who is the only Saviour, high priest, mercy seat, and intercessor with God for us, (Rom. viii.) And he only hath said, that he will hear our prayers. This is also the highest and best worship of God, according to the Scriptures, that we heartily call upon and seek assistance from this same Christ Jesus in all our necessities and trials, (1 John ii. 1.) "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

This is the substance of the doctrines which are preached and taught in our churches, for the rightful Christian instruction and comfort of the conscience, and for the improvement and edification of believers. Inasmuch, then, as we would not expose our own souls and con-

sciences to the greatest danger before God, by misusing and abusing the Divine name or word, nor transmit or transplant upon our children and followers any other doctrine than is consonant with the pure Divine Word and Christian truth; and furthermore, as this doctrine is clearly based upon the Holy Scriptures, and as it appears from the writings of the Fathers of the Church, is not even contrary to the tenets of the universal Christian Church, nor even the Roman Catholic, therefore we think our opponents cannot be at variance with us on account of the foregoing articles. Therefore, those who take upon themselves to single us out as heretics, and to condemn and shun us, act very uncharitably, hasty, and contrary to Christian unity and charity, and without a lawful or Scriptural reason; for the variance is mainly on account of some traditions and abuses. If, then, there can be found no false positions or deficiencies in our cardinal points, and if this confession is of a Divine and Christian stamp, then ought the bishops to moderate their deportment towards us, even though there be found among us a traditional deficiency; although we hope to show by plausible grounds and reasons, why some traditions and abuses have been abolished among us.

*Points upon which there is diversity of opinion,
and a recapitulation of abuses which have been
abolished or changed.*

Whereas, then, there is nothing contained in the articles of Faith of our Church, which is inconsistent with Scripture or the universal Church, but merely some abuses have been abolished and corrected, which in times past have crept into, and some of which have been introduced by force into the Roman Catholic Church; therefore it is necessary that we should give an account of them, and assign the reasons which induced us to admit the alterations, in order that your imperial majesty may perceive that nothing was done in an unchristian or presumptuous manner, but that we were compelled to admit

These alterations by the Word of God, which is justly to be held in higher regard than any customs of the Church.

ARTICLE XXII.

OF COMMUNION IN BOTH KINDS.

In our churches, communion is administered to the laity in both kinds, because we regard this as a manifest command and precept of Christ, Matt. xxvi. 27. "Drink ye *all* of it." In this passage Christ teaches, in the plainest terms, that they should *all* drink out of the cup. And in order that no one may be able to cavil at these words, and explain them as referring to the clergy alone, Paul informs us, that the entire church at Corinth received the sacrament in both kinds, 1 Cor. xi. 26. And this custom was retained in the Church, as is proved by history and the writings of the Fathers. Cyprian* frequently mentions the fact, that in his day the cup was given to the laity. St. Jerome† also says, the priests who administer the sacrament, dispense the blood of Christ to the people. And Pope Gelasius‡ himself commanded, that the sacrament should not be divided. (Distinct. 2. de Consecrat. cap. Comperimus) There is no canon extant, which commands that one kind alone should be received. Nor can it be ascertained when, or by whom, the custom of receiving bread alone was introduced, although Cardinal Cusanus mentions the time when it was approved. Now it is evident such a custom, introduced contrary to the Divine command, and also in opposition to the ancient canons, is wrong. It was, therefore, improper to coerce and oppress the conscience of those who wished to receive the sacrament, agreeably to the appointment of Christ, and compel them to violate the institution of our Lord. And inasmuch as the dividing of the sacrament is contrary to its institution by Christ, the host is not carried about in procession amongst us.

* Bishop of Carthage; died A. D. 258 as a martyr. Most of the Fathers of the Church celebrate his memory with great pomp. He was a very pious and zealous man.

† A celebrated Latin Father of the Church, who deserves great credit for his exposition of the Holy Scriptures. Died A. D. 420.

‡ Died A. D. 496.

ARTICLE XXIII.

THE CELIBACY OF THE PRIESTS.

There has been general complaint among persons of every rank on account of the scandalous licentiousness and lawless lives of the priests; who were guilty of lewdness, and whose excesses had risen to the highest pitch. In order to put an end to such odious conduct, to adultery, and other lewd practices, several of our ministers have entered the matrimonial state. They themselves declare, that in taking this step they were influenced by the dictates of conscience, and a sacred regard for the holy volume, which expressly informs us, that marriage was appointed of God to prevent licentiousness: as Paul says, (1 Cor. vii. 2) "To avoid fornication, let every man have his own wife." Again, "It is better to marry than to burn;" (1 Cor. vii. 9.) and according to the declaration of Christ, that not all men can receive this word. (Matt. xix. 12.) In this passage Christ himself, who well knew what was in man, declares that few persons are qualified to live in celibacy: for "God created us male and female," (Gen. i. 27.) And experience has abundantly proved how vain is the attempt to alter the nature or meliorate the character of God's creatures by mere human purposes or vows, without a peculiar gift or grace of God. It is notorious that the effort has been prejudicial to purity of morals; and in how many cases it has occasioned distress of mind, and the most terrific apprehensions of conscience, is known by the confessions of numerous individuals. Since, then, the word and law of God cannot be altered by human vows or enactments, the priests for this and other reasons have entered into the conjugal state. It is moreover evident from the testimony of history and the writings of the Fathers, that it was customary in former ages for priests and deacons to be married. Hence the injunction of Paul to Timothy, (1 Tim. iii. 2.) "A bishop then must be blameless, *the husband of one wife.*" It is but four hundred years since the clergy in Germany were compelled by force to abandon the matrimonial life, and submit to a vow of celibacy; and so generally and resolutely did they resist this

tyranny, that the archbishop of Mayence, who published this papal edict, was well nigh losing his life in a commotion excited by the measure. And in so precipitate and arbitrary a manner was that decree executed, that the pope not only prohibited all future marriage of the priests, but even cruelly rent asunder the social ties of those who had long been living in the bonds of lawful wedlock, thus violating alike not only the laws of God, and the natural and civil rights of the citizen, but even the canons which the popes themselves made, and the decrees of the most celebrated councils!

It is the deliberate and well-known opinion of many distinguished, pious, and judicious men, that this compulsory celibacy and prohibition of matrimony, (which God himself instituted and left optional,) has been productive of no good, but is the prolific source of numerous and abominable vices. Yea, even one of the popes, Pius II., himself declared, as history informs us, that though there may be several reasons why the marriage of priests should be prohibited, there are many more and weightier ones why it should not. And doubtless this was the deliberate declaration of Pius, who was a sensible and wise man.

We would therefore confidently trust, that your majesty, as a Christian Emperor, will graciously reflect that in these latter days, to which reference is made in the sacred volume, the world has become still more degenerate, and mankind more frail and liable to temptation.

It will be well to beware, lest, by the prohibition of marriage, licentiousness and vice be promoted in the German States. For on this subject no man can devise better or more salutary laws than those enacted by God, who himself instituted marriage for the promotion of virtue amongst men. The ancient canons also enjoin that the rigour of human enactments must on some subjects be accommodated to the infirmities of human nature, in order to avoid greater evils. Such a course would in this case be necessary and Christian, for what injury could result to the Church, from the marriage of the clergy, and others who are to serve in the Church? yea, it is probable that the Church will be but imperfectly sup-

plied with ministers, should this rigorous prohibition of marriage be continued.

If, therefore, it is evident from the Divine word and command, that matrimony is lawful in ministers, and history teaches that their practice formerly was conformed to this precept; if it is evident that the vow of celibacy has been productive of the most scandalous and unchristian conduct, of adultery, unheard-of licentiousness, and other abominable crimes, among the clergy, as some of the dignitaries at Rome have themselves often confessed and lamented, it is a lamentable thing that the Christian estate of matrimony has not only been presumptuously forbidden, but in some places speedy punishment been inflicted as though it were a heinous crime!

Matrimony is moreover declared a lawful and honourable estate, by the laws of your imperial majesty, and by the code of every empire in which justice and law prevailed. Of late, however, innocent subjects, and especially ministers, are cruelly tormented on account of their marriage. Nor is such conduct a violation of the Divine laws alone; it is equally opposed to the canons of the Church. The apostle Paul denominates that a doctrine of devils which forbids marriage, (1 Tim. iv. 1-3.) And Christ says, (John viii. 44.) "The devil is a murderer from the beginning." For that may well be regarded as a doctrine of devils which forbids marriage and enforces the prohibition by the shedding of blood.

But as no human law can abrogate or change a command of God, neither can any vows produce this effect. Therefore Cyprian also admonishes, that if any woman do not observe the vow of chastity, it is better for her to be married: (Lib. i.) and all the canons observe more lenity and justice toward those who assumed the vow of celibacy in youth, as is generally the case with priests and monks.

ARTICLE XXIV.

OF THE MASS.

Our churches are falsely accused that they have abolished the mass; * for it is well known that the mass is

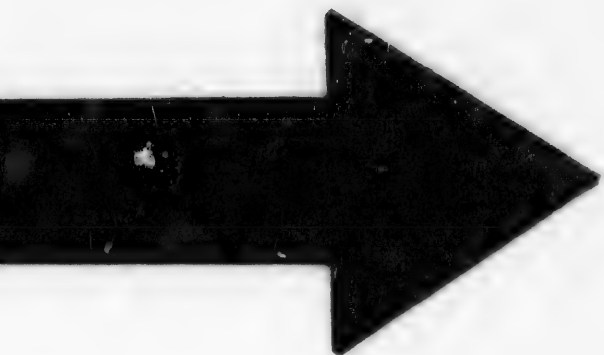
* The word *mass* is here taken in the same sense as the celebration of the Lord's Supper.

celebrated among us with greater devotion and seriousness than it is among our opponents. So also are our people often and diligently instructed concerning the holy sacrament, why it was instituted, and for what purpose it is to be celebrated, viz. to comfort alarmed consciences; whereby the people are drawn to the communion and mass. Furthermore, we also give instruction concerning false doctrines of the sacrament. Nor has any perceptible change in the public ceremonies of the mass taken place, except that German hymns are interspersed with the Latin songs, (to instruct and exercise the people,) inasmuch as all ceremonies should tend to instruct the inexperienced in that which it is necessary they should know of Christ. But as the mass was evidently formerly much abused in various ways, so as even to make merchandise of the same, therefore such abuse has often heretofore been rebuked by learned and pious men.

Therefore when our pastors have preached on this subject, and when the priests have been admonished of the threats, which should reasonably cause every Christian to consider, viz. that whosoever unworthily partakes of the sacrament, shall be guilty of the body and blood of Christ; then those money-masses, (which were formerly enforced upon the people for the sake of the revenue arising therefrom,) have entirely ceased in our churches. So also has the monstrous false doctrine been condemned, that Christ by his death had atoned only for original sin, and that he had instituted the mass as a sacrifice for the actual sins of men; and thus has the mass been perverted into an oblation for the living and the dead, to take away sin and to reconcile God. Out of this a controversy hath arisen, whether a mass, held for a multitude, had the same efficacy as if held for a single person. So it happened that such multitudes of masses were celebrated, thinking thereby to obtain from God whatever was wanted, and thus the wholesome faith in Christ and right worship of God hath been neglected.

On this account it was important to give instruction on this subject, (as undoubtedly it was very necessary,) so that all might know how the sacrament would be rightly made use of; and the Scriptures testify in many places,





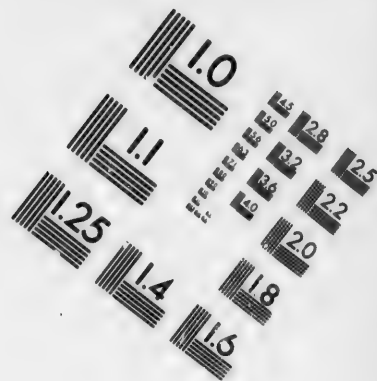
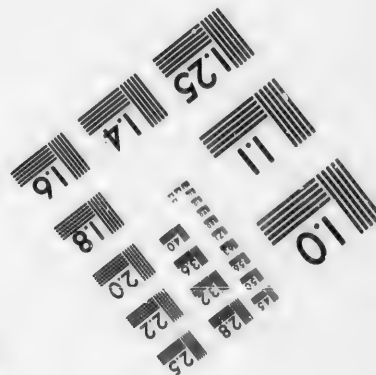
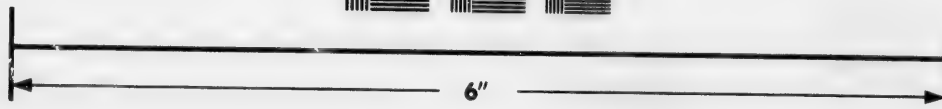
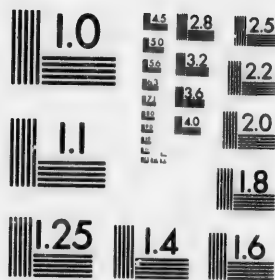


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that there is no other sacrifice for original nor for actual sins than alone by the death of Christ. For thus it is written in the Hebrews; "That Christ offered himself up once for all, and thereby atoned for all them that are sanctified." It is an unheard of novelty, to teach in the Church, that Christ's death atoned only for original sin, and not also for other actual sins. Therefore it is hoped that it will be clear, that such error has not been unjustly condemned.

Secondly, St. Paul teaches, that we may attain grace and favour in the sight of God through faith, and not by works. This abuse of the mass is evidently opposed to this doctrine, if we expect thereby to obtain grace. Now it is well known, that the mass has been so distorted, as that the priests promised and expected to obtain for themselves, for others, and also for the whole world, both quick and dead, the remission of sins, grace, and all other good gifts from God.

Thirdly, this holy sacrament was not instituted, thereby to produce a sacrifice for sin, (for the sacrifice has already been made,) but that our faith might thereby be aroused, and that the consciences of those who feel that unto them grace and forgiveness of sins from Christ hath been given, may be comforted. Therefore this sacrament demands faith, and without faith it is a useless ceremony.

Whereas, then, the mass is not a sacrifice for others, quick or dead, to take away their sins, but was intended as a communion, wherein the priest and others receive the sacrament for themselves; therefore it has been so arranged among us, that on holy days, (and at other seasons when there are communicants,) the mass is celebrated, and unto those who desire it the sacrament is administered. Thus the mass is held among us in its proper use, as it was observed in the Church in olden times, as we can prove by St. Paul, 1 Cor. xi. 21-34. So also from the writings of the Fathers; for St. Chrysostom* speaketh thereof, "that the priest standeth daily at the altar, and some he calls to communion, and others he

* Bishop of Constantinople, died A.D. 407, celebrated for his spiritual eloquence.

keeps away." And it appears by the old canons, that some one priest did celebrate the mass, and from him all the other priests and deacons received the body of the Lord; for so are the words of the canon of Nice, Let deacons in order after the priests receive communion from the bishop or priest.

Forasmuch, then, as no novelty has been introduced, which was not in the Church in ancient times, and as no perceptible change has been made in the public use of the mass, except that the other unnecessary masses, (perhaps introduced by abuse, besides the regular parish masses,) have been abolished; therefore this manner of holding masses should not be condemned as unchristian and heretical; for in times past it was not customary, in large churches, where a great multitude were assembled, to celebrate the mass daily, as the Tripartite History,* Lib. ix. cap. 38, testifies, that in Alexandria it was customary on Wednesdays and Fridays to read and explain the Scriptures, and also to keep all other divine assemblages, without the mass.

ARTICLE XXV.

OF CONFESSION.

Confession is not done away in our churches; for the custom is observed among us, not to administer the sacrament to any who have not first been examined and absolved. And the people are most diligently instructed, how comforting the words of forgiveness are, how highly this remission is to be prized, for it is not the words of the person who speaketh the absolution, but the Word of God, which forgiveth the sins, inasmuch as the same is spoken by the command of the Lord, and in his stead. Of this command, and this power of the keys, how comforting and how necessary it is unto alarmed consciences, we diligently teach; so also, how that God demands not even less faith for these words of forgiveness and grace,

* A Church history of the sixth century. Theodorus, clerk in a Church in Constantinople, made an extract of the Church History of Socrates, Sozomenus and Theodorus, and this extract was called *Historia Tripartita*.

than if His voice resounded to us from Heaven, cheerfully to comfort and assure us, that we shall obtain forgiveness of sins through such faith. This very necessary instruction the priests formerly neglected entirely; although they taught much about confession, which tended only to torture the consciences with tedious narratives of sin, of satisfaction for sins, of indulgences, of pilgrimages, and the like. And many of our adversaries admit, that the doctrine of Christian penance is more diligently treated of and taught by us than it was formerly. Concerning confession we teach, that no one shall be forced to enumerate special sins; for that would be impossible, as the Psalmist says: "Who can understand his errors?" and Jeremiah saith: "The heart of man is deceitful above all things and desperately wicked." Poor frail human nature is so deeply rooted in sin, that it cannot see or acknowledge the same; for if we should only receive pardon for those sins which we can enumerate, it would avail us but little. Therefore it is not necessary to urge the people to enumerate their sins. For so also did the Fathers direct, as may be shown from *Distincti 1, de Pœnitentia* * where the words of Chrysostom are quoted: "I say not to thee that thou show thyself openly, nor accuse thyself before others, but I wish thee to obey the prophet, who saith, 'Declare thyself before God;' therefore confess thy sins, with prayer, unto God the true judge. Lay open thy sins not with the tongue, but with the memory of thy conscience." Here we see clearly, that Chrysostom does not urge the enumeration of sins. The *Glossa in Decretis de Pœnitentia Distinct. 4*, also teaches, that, confession is not commanded in the Scriptures, but that it was instituted by the Church. Nevertheless our churches teach, that confession is to be retained on account of the absolution, (remission of sin,) which is the chief point and the most important part thereof, for the consolation of alarmed consciences, and for some other reasons.

* These, and the succeeding citations are to be found in the collection on Church decrees, called *Jus Canonicum*.

ARTICLE XXVI.

OF DIVERSITY OF MEATS.

The doctrine was formerly inculcated, that the diversity of meats and other human traditions were useful, in order to merit grace and make satisfaction for sin.—Hence new fasts, new ceremonies, and new orders, were daily invented, and strenuously insisted on as necessary parts of worship, the neglect of which was attended with heinous guilt. Thus occasion was given to many scandalous corruptions in the Church. In the first place, the grace of Christ and the doctrines concerning faith are thereby obscured. Yet these doctrines are inculcated in the Gospel with great solemnity, the merits of Christ are represented as of the utmost importance, and faith in the Redeemer is placed far above all human merits. Hence the apostle Paul inveighs bitterly against the observance of the Mosaic ritual and human traditions, in order to teach us that we acquire righteousness and grace not by our own works, but by faith in Christ. This doctrine was, however, entirely obscured by the notion that grace must be merited by legal observances, fasts, diversities of meats, habits, &c. *Secondly*, such traditions were calculated to obscure the Divine law; for these traditions are elevated far above the Word of God. No one was regarded as leading a Christian life who did not observe these holy days, and pray, and fast, and dress, in this peculiar manner. Truly good works were regarded as mere worldly matter, such as fulfilling the duties of our calling, the labors of a father to support his family and educate them in the fear of the Lord, that mothers should take charge of their children, that the government should rule the country, &c. Such works which God has commanded, were pronounced worldly and imperfect, but these traditions had the credit of being the only holy and perfect works. For these reasons, to the making of such traditions there was no end. *Thirdly*, these traditions became extremely burdensome to the consciences of men. For it was not possible to observe them all, and yet the people were taught to regard them as necessary parts of worship. Gerson asserts that many

were thus driven to despair, and some put an end to their own existence, because they heard of no consolation in the grace of Christ. How much the consciences of men were perplexed on these subjects, is evident from the writings of those divines (summists) who undertook to compile these traditions, and point out what was just and proper. So complicated an undertaking, did they find it, that in the meantime the salutary doctrines of the Gospel on more important subjects, such as faith and consolation in affliction, and others of like import, were totally neglected. Accordingly many pious men of those times complained that these traditions served only to excite contention, and prevent devout souls from attaining the true knowledge of Christ. Gerson and several others uttered bitter complaints on this subject. And Augustin also complains that the consciences of men ought not to be burdened with these numerous and useless traditions.—Our divines were therefore compelled by necessity, and not by contempt of their spiritual superiors, to correct the erroneous views which had grown out of the misapprehension of these traditions. For the Gospel absolutely requires that the doctrine of faith be steadily inculcated in the churches; but this doctrine cannot be rightly understood by those who expect to merit grace by works of their own appointment. We therefore teach, that the observance of these human traditions cannot merit grace, or atone for sins, or reconcile us unto God; and ought therefore not to be represented as a necessary part of Christian duty. The proofs of this position are derived from Scripture. Christ excuses his apostles for not observing the traditions, saying, "In vain do they worship me, teaching for doctrines the commandments of men." As He calls this a vain service, it cannot be a necessary one. And again, "Not that which goeth into the mouth defileth a man," (Matt. xv. 3, 9, 11.) Again Paul says, "The kingdom of God is not meat and drink," (Rom. xiv. 17.) "Let no man therefore judge you in meat or in drink," (Col. ii. 16.) Peter says, "Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be

saved," (Acts, xv. 10, 11.) Here Peter expressly forbids that the consciences of men should be burdened with mere external ceremonies, either those of the Mosaic ritual or others. And Paul calls those prohibitions which forbid meats and to be married, "doctrines of devils." (1 Tim. iv. 1. 3.) For it is diametrically contrary to the Gospel, either to institute or perform such works with a view to merit pardon of sin, or under the impression that no one can be a Christian who does not observe them. The charge, however, that we forbid the mortification of our sinful propensities, as Jovian asserts, is groundless. For our writers have always given instruction concerning the Cross which it is the duty of Christians to bear. We moreover teach, that it is the duty of every one, by fasting and other exercises, to avoid giving any occasion to sin, but not to merit grace by such works. But this watchfulness over our body, is to be observed always, not on particular days only. On this subject Christ says, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting." (Luke xxi. 34.) Again, "The devils are not cast out by fasting and prayer," (Matt. xvii. 21.) And Paul says, "I keep under my body, and bring it into subjection," (1 Cor. ix. 27.) By which he wishes to estimate, that this bodily discipline is not designed to merit grace, but to keep the body in a suitable condition for the several duties of our calling. We do not, therefore, object to fasting itself, but to the fact that it is represented as a necessary duty, and that specific days have been fixed for its performance.

ARTICLE XXVII.

OF MONASTIC VOWS.

In speaking of Monasticism it will be requisite to consider the light in which it has been viewed, the disorders which have occurred in monasteries, and the fact that many things are yet daily done in them contrary both to the Word of God and the papal directions. In the time of St. Augustin the monastic life was optional; subsequently, when the doctrine and the discipline of monasteries were corrupted, vows were invented, in order that

the evil might be remedied as it were by a species of incarceration. In addition to these monastic vows, other burdens were invented, by which persons were oppressed even during their minority. Many adopted this mode of life through ignorance, who, though of riper years, were fully acquainted with their infirmity. All these, in whatever way they may have been enticed or coerced into these vows, are compelled to remain, although even the papal regulations would liberate many of them. This severity has frequently been censured by many pious persons in former times; for they well knew that both boys and girls were often thrust into these monasteries merely for the purpose of being supported. They saw also the deplorable consequences of this course, and many have complained that the canons have been so grossly violated. Monastic vows were also represented in a very improper light. They were represented as equal to baptism, and as a method of deserving pardon and justification before God, yea as being not only a meritorious righteousness, but also the fulfilment of the commands and counsels of the Gospel. They also taught that the monastic life was more meritorious than all the professions which God appointed: such as that of minister, civil officers, &c., as their own books will prove, and they cannot deny. In short, he that has been enticed into a monastery will learn little of Christ. Formerly schools were kept in monasteries, in which the Scriptures and other things were taught, so that ministers and bishops could be selected from them. Now they pretend that the monastic life is so meritorious in the sight of God, as to be a state of perfection far superior to those modes of life which God himself has commanded. In opposition to all this we teach, that all who do not feel inclined to a life of celibacy, have the power and right to marry. Their vows to the contrary cannot annul the command of God: nevertheless, to avoid fornication, "let every man have his own wife, and let every woman have her own husband." (1 Cor. vii. 2.) To this course we are urged and compelled, both by the Divine precepts, and the general nature of man, agreeably to the declaration of God himself; "It is not good for man to be alone,

I will make him an help meet for him," (Gen. ii 18.) Although the Divine precept concerning marriage, already absolves many from their monastic vows, our writers assign many other reasons to demonstrate that they are not binding. Every species of worship invented by men, without a Divine precept, in order to merit justification and grace, is contrary to the Gospel and the will of God. As Christ himself says, "But in vain do they worship me, teaching for doctrines the commandments of men," (Matt. xv. 9.) Coincident with this is the doctrine of Paul, that we should not seek our righteousness in our own services, invented by men; that true righteousness in the sight of God must be sought in faith, and in our confidence in the mercy of God through Christ, his only Son. But it is notorious, that the monks represent their fictitious righteousness as amply sufficient to merit the pardon of sin and Divine grace. But what is this else than to rob the merits of Christ of their glory, and to deny the righteousness of faith? Hence it follows, that these vows were unjust, and a false worship, and of course not binding. For a vow to do any thing contrary to the Divine command, that is an "oath improper in itself, is not obligatory, as even the canons declare; for an oath cannot bind us to sin." St. Paul says to the Galatians, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," (Gal. v. 4.) Those, therefore, who would be justified by their vows, have abandoned the grace of God through Christ; for they rob Christ of his glory, who alone can justify us, and transfer this glory to their vows and monastic life. It is moreover a corruption of the Divine law and of true worship, to hold up the monastic life to the people as the only perfect one. For Christian perfection consists in this, that we love and fear God with all our heart, and yet combine with it sincere reliance and faith in him through Christ: that it is our privilege and duty to supplicate the throne of grace for such things as we need in all our trials, and in our respective callings; and to give diligence in the performance of good works. It is in this that true perfection consists, and the true worship of God, but not in begging, or in a black

or white cap. This extravagant praise of celibacy, is calculated to disseminate among the people erroneous views on the sanctity of the married life. Examples are on record, of persons who abandoned their wives and children, and business, and shut themselves up in a monastery, under the vain impression that thus they came out from the world and led a holier life. They forgot that we ought to serve God according to his own directions, and not the inventions of men.

ARTICLE XXVIII.

OF THE POWER OF THE CHURCH.

There have been great disputes respecting the power of bishops, in which many men have injuriously mingled together the power of the Church and the power of the sword. From this confusion the greatest wars and commotions have proceeded; while the pontiffs, relying upon the power of the keys, have not only instituted new modes of worship—have not only, with reservation of cases, and with violent communications, burdened consciences; but have also attempted to transfer the kingdoms of the world and to take away the empire from emperors. Well-disposed and learned men have long since reprov'd these vices in the Church. Therefore our preachers, for the comforting of consciences, have been compelled to show the difference between the ecclesiastical power and the power of the sword; and have taught that both of them are, because of God's commandment, to be had in great reverence and honour as the highest benefits of God upon earth. And thus our learned men think that the power of the bishop, is, according to the Gospel, a power to preach the Gospel, to remit and retain sins, and to administer the sacraments. For with this commandment Christ sent forth his apostles, saying, "As my Father hath sent me, even so I send you." "Receive ye the Holy Ghost; whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained." (John xx.) Also in the Gospel according to Mark, he says, "Go, preach the Gospel to every creature," &c. (Mark xvi.)

This power is to be exercised only in teaching or preaching the Word, and by administering the sacrament either to many or few, as the case may be: for here are granted, not corporeal things, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministration of the Word and sacraments. As Paul saith, "The Gospel is the power of God unto salvation, to every one that believeth." (Romans i.) Therefore, since the power of the Church granteth external things, and is exercised only by the ministration of the Word, it does not interfere with civil administration, just as the art of singing hinders not civil or political administration; for political administration is occupied about other things than the Gospel. For the magistrate does not defend minds, but bodies and corporeal things, against manifest injuries, and restrains men with the sword and corporeal punishment, for the maintenance of justice and peace. Therefore the power of the Church and the civil power should not be mixed and confounded together: the ecclesiastical has its own commandments to teach the Gospel and to administer the sacraments. Let it not, therefore, break into another's office — let it not transfer the kingdoms of the world — let it not abrogate the laws of princes — let it not take away lawful obedience — let it not interrupt judgments in any civil ordinances or contracts — let it not prescribe laws to governors concerning the form of the commonwealth; since Christ said, "My kingdom is not of this world." (John xviii.) Also, in another place, he saith, "Who made me a judge or a divider over you?" (Luke xii.) And Paul saith to the Phillippians, "Our conversation is in heaven." (Phil. iii.) And to the Corinthians, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, &c." (2 Cor. x.) In like manner, our teachers distinguish the office of both these powers, and teach to honour them both, and to acknowledge that each of them is a gift and benefit of God.

If bishops have any power of the sword, that power they have not as bishops by the commandment of the Gospel, but by the law of man, bestowed upon them by kings

and emperors, for the civil administration of their own goods. So that this is different from that of the administration of the Gospel. Therefore, whensoever any question is made of the jurisdiction of bishops, the temporal power ought to be separated from the ecclesiastical jurisdiction. Undoubtedly, according to the Gospel, and as they say, *de jure divino*, no power belongs to the bishops as bishops, that is to those to whom is committed the ministration of the Word and sacraments, save only this power to resist sin, also to judge of doctrines, and to reject a doctrine contrary to the Gospel, and to exclude from the communion of the Church wicked men whose wickedness is known, and this by the Word, without the secular arm. In this the churches are bound by the law of God to render obedience, according to that, "He that heareth you, heareth me." (Luke, x.)

But when they teach anything against the Gospel, then the churches have a commandment of God prohibiting obedience, as this, "Beware of false prophets," (Matt. vii.) and Paul to the Galatians, "If an angel from heaven preach you any other gospel, let him be accursed." (Gal. i.) Also to the Corinthians, "We can do nothing against the truth, but for the truth." (2 Cor. xiii.) Also in another place he saith, "Power is given to us for edification, and not for destruction." So also do the canon laws command, 2 q. 7 *cap*, *Sacerdotes, et cap oves*. And St. Austin, in reply to the epistle of Petilia, says, "If Catholic bishops be deceived anywhere by chance, and think anything against the canonical Scriptures of God, we ought not to consent to them." If bishops have any other power, or jurisdiction, in the determining of certain causes, as of matrimony, or of tithes, they have it by man's law; where, when the ordinaries fail in the discharge of their duties, because of their subjects, for the continuance of peace among them, princes are bound, whether they will or not, to see the law administered. Moreover, it is disputed, whether bishops or pastors have the right to ordain ceremonies in the churches, and to make laws of meats, of holy days, and degrees of ministers or orders, &c. Those that suppose that power is vested in bishops, allege this testimony: "I have yet

many things to say unto you, but ye cannot bear them now, but when the spirit of truth is come, he shall teach you all truth." (John xvi.) They allege also the example of the apostles, who made a prohibition that the people should abstain from blood and things strangled. (Acts xv.) They allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath-day. Great, say they, is the power and authority of the Church, since it dispensed with one of the ten commandments.

But as touching this question our divines thus teach, that bishops have no power to decree and ordain any thing against the Gospel, as is showed above. The canon laws teach the same thing, (ix. dist.) Moreover it is contrary to Scripture to make traditions, or to exact obedience to them, that by that observance we may satisfy for sin, or deserve grace or righteousness. For thus the glory of the merit of Christ is injured, when by such observance we go about to deserve justification. Now it is evident, that because of this persuasion, traditions have grown almost to an infinite number in the Church; and the doctrine of faith, and righteousness of faith, in the meanwhile, hath been oppressed. For still more holy days were made, and fasting days commanded; new ceremonies, and new honouring of saints, were instituted. For the devisors and actors of such things thought to get remission of sins and justification by these works. So formerly penitential canons increased, of which we still see some remains in these satisfactions. Likewise the authors of traditions act contrary to the command of God, when they place sin in meats, days, and such like things; and burden the Church with the bondage of the law, as if there ought to be among Christians, for the meriting of righteousness, a worship of God like unto that of which we read in Leviticus, the ordering whereof God committed, as they say, to the apostles and bishops. And the pontiffs appear to have been deceived by the example of Moses's law: hence those burdens, that certain meats defile and pollute the conscience, and that it is deadly sin to omit and leave unsaid canonical hours; that fastings deserve

remission of sins, and that they are necessary to the righteousness of the New Testament; that sin, in a case reserved, cannot be forgiven without the authority of the reserver, where, indeed, the canons themselves speak only of the reservation of the canonical penalty, and not of the reservation of sin. From whence and of whom have the bishops the power and authority to impose these traditions upon the Church, to wound consciences? For there are clear testimonies which prohibit the making of such traditions, either to deserve remission of sins, or as necessary to the righteousness of the New Testament, or to salvation. For Paul to the Colossians saith, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day," &c. Also, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, &c.,) after the commandments and doctrine of men?" also to Titus he openly prohibited traditions, warning, "that they should not give heed to Jewish fables, and commandments of men, that turn from the truth;" and Christ, speaking of them that enforce traditions, says in this wise "Let them alone, they are blind, leaders of the blind:" and he reproves such modes of worship, saying, "Ever plant which my heavenly father hath not planted shall be rooted up."

If bishops have the power of lading churches with infinite traditions, and grieving consciences, why doth Scripture so often prohibit the making and following traditions?—and why doth it call them doctrines of devils?—did the Holy Ghost forewarn us of these things in vain? Wherefore it must needs follow, that since ordinances, instituted as things necessary, or with an opinion to deserve remission of sins, are contrary to the Gospel: that it is not lawful for any bishop to institute such. For it is necessary that the doctrine of Christian liberty be kept still in the churches, which is, that the bondage of the law is not necessary to justification, as it is written in the Epistle to the Galatians, "Be not entangled again in the yoke of bondage." The pre-eminence of the Gospel may still be retained, which declares, that we obtain remission of sins and justification freely by faith in Christ, and not for cer-

tain observations or rites devised by men. What shall we think then of the Lord's day, and the like rites of the temples? To this our learned men respond, that it is lawful for bishops or pastors to make ordinances, that things be done orderly in the Church; not that we should purchase by them remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that they sin, who, without offending others, break them. So Paul ordains that in the congregation women should cover their heads, and that interpreters and teachers be heard in order in the Church. It is convenient that the churches should keep such ordinances for the sake of charity and tranquility, so that one should not offend another, that all things may be done in the churches in order, and without tumult, but yet so that the conscience be not charged, as to think they are necessary to salvation, or to judge that they sin, who without hurting others, break them. As that no one should say that a woman sins, who goeth abroad bareheaded, offending none. Even such is the observation of the Lord's day, of Easter, of Pentecost, and the like holy days and rites. For they that judge that by the authority of the Church, the observing of Sunday, instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The Scripture permits and grants that the keeping of the Sabbath-day is now free, for it teaches that the ceremonies of Moses's law, since the revelation of the Gospel, are not necessary. And yet because it was needful to ordain a certain day, that the people might know when they ought to come together, it appears that the Church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath-day, even for this cause, that men might have an example of Christian liberty, and might know that the keeping and observance of either Saturday or of any other day is not necessary. There are wonderful disputations concerning the changing of the law—the ceremonies of the new law—the changing of the Sabbath-day, which all have sprung from a false persuasion and belief of men, who thought that there must needs be in the Church an honouring of God, like the Levitical law, and that Christ committed to the

apostles, and bishops, authority to invent and find out ceremonies necessary to salvation. These errors crept into the Church when the righteousness of faith was not clearly taught. Some dispute that the keeping of the Sunday was not fully, but only in a certain manner, the ordinance of God. They prescribe of holy days, how far it is lawful to work. Such manner of disputations, whatever else they be, are but snares of consciences. For although they busy themselves to modify and qualify their traditions, tempering the rigour of them with favourable declarations; yet notwithstanding as long as the opinion that they are necessary doth remain, (which must needs remain where righteousness of faith and Christian liberty are not known,) this equity and favor can never be perceived nor known. The apostles commanded to abstain from blood; who doth now observe and keep it? And yet they that do not keep it, sin not; for undoubtedly the apostles would not burden the conscience with such bondage, but they prohibited it for a time, for avoiding of slander; for the perpetual will and mind of the Gospel is to be considered in a degree. Scarcely any canons are diligently kept, and many daily go out of use, even with those who defend traditions. Neither can consciences be assisted or consulted, unless this equity is observed, that is, that we know that canons and decrees are to be kept without the opinion of necessity, and that consciences are not hurt, though traditions be forgotten and be utterly set aside. Certainly bishops might easily preserve lawful obedience, if they would not compel men to keep traditions, which cannot be kept with a good conscience. They command priests to live unmarried; they receive none unless they swear in effect that they will not teach the pure doctrine of the Gospel. Our churches do not require that bishops should repair and re-establish concord at the expense of their honour, (and yet it would become good pastors so to do,) but they only require that they would release unjust burdens which are novelties, being received contrary to the custom of the Catholic Church. We will not deny, but that in the beginning some constitutions were grounded upon reasonable and probable causes, which yet are not

now agreeable nor suited to later times. It appears, also, that some were wrongfully received; wherefore it might please the gentleness of the pontificate now to mitigate and release them, since such change would not break the unity of the Church. For many traditions have in process of time, been changed, as the canons themselves testify. But if it cannot be obtained that those observations should be released which cannot, without sin, be complied with; we must needs follow the rule of the apostles, which commands rather to obey God than men. Peter forbids bishops to be lords and emperors over the Church. Now, it is not intended by us to take away jurisdiction from the bishops, but this one thing we require of them, that they would suffer the Gospel to be purely taught, and that they would release a few certain ordinances, which cannot be observed without sin. But if they will not remit or remit or release any thing, let them look to their charge how they shall render their account to God, in that they, by reason of their obstinacy, are the cause of their schism.

CONCLUSION.

The foregoing are the principal subjects of dispute between us. It were indeed easy to enumerate many other abuses and errors, but for the sake of brevity we have omitted them. Much complaint, for example, has existed concerning indulgences, pilgrimages, and the abuse of excommunication. The clergy have also had endless disputes with the monks about confession and numberless other subjects. These things we have omitted, in order that those of greater importance may be the more carefully weighed.

(Signed.) JOHN, the Elector of Saxony,
 GEORGE, Earl of Brandenburg.
 ERNEST, Duke of Luneburg.
 PHILIP, Landgrave of Hesse.
 JOHN FREDERICK, Duke of Saxony.
 FRANCIS, Duke of Luneburg.
 WOLFGANG, Prince of Anhalt.
 THE SENATE AND MAGISTRACY OF NUREMBURG.
 THE SENATE OF REUTLINGEN.

CONSTITUTION AND BYE-LAWS
OF
ST. PAUL'S
Evangelical Lutheran Church,
OF BRIDGEWATER, NOVA SCOTIA.

Published and Appended by the authority of the
Church Council.

Bridgewater, January 30th, 1864.

We the members of the Society or congregation known by the name of Lutheran, residing at Bridgewater and the adjacent districts, in the County of Lunenburg have convened this day and appointed Rev. D. F. Hutchinson, Chairman, and W. R. Wentzel, Secretary, of this meeting, and agreeably to the forms, notices, and requirements of this Province of Nova Scotia respecting religious societies or congregations, have upon the vote of two thirds of its members present, qualified agreeably to and in conformity with Chap. 28 of the Acts of this Province for the year 1860, passed the following resolutions, viz.

That we constitute ourselves a religious Society or congregation settled in Bridgewater and its vicinity, and that we adopt as the proper name and designation of our congregation, and declare that the same shall henceforth be known and designated as the congregation of the Church of St. Paul in Bridgewater, and that we and every one of us in our said Church, Society, or Congregation, do recognize, adopt, stand connected with, and do principally observe the doctrines, rules, ceremonies, belief, and religious observances of the church, connexion, or persuasion of Christians known and denominated as EVANGELICAL LUTHERANS, and adopt as the symbol of our faith the UNALTERED AUGSBURGH CONFESSION.

And it is further resolved that the following Constitution and Bye-laws be observed and established for the government of this Society.

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CONSTITUTION.

ARTICLE I.

OF TRUSTEES.

We nominate, constitute, and appoint George Wile, Henry Wile, Charles Himmelman, Philip Crouse, Josiah Rodenhiser, Joseph Emenau, George Crouse, Edward Wagner, Conrad Wentzel, Jacob Wentzel, Hilkiah Wentzel, and James Naugler, and their several and respective successors in office, to be, so long as they respectively continue members of this Society or Congregation, and until their respective deaths or resignations of office, the Trustees of and for the use and benefit of this Society or Congregation now established; and we do further agree and declare that the name of office which the said George Wile, Henry Wile, Charles Himmelman, Philip Crouse, Josiah Rodenhiser, Joseph Emenau, George Crouse, Edward Wagner, Conrad Wentzel, Jacob Wentzel, Hilkiah Wentzel, and James Naugler, as Trustees aforesaid, and their successors in office whomsoever, shall henceforth use and adopt in all deeds, contracts, and writings, and in all affairs and business whatsoever, relating to or concerning this our said Society, and in all places—and the title by which they are to be known shall be THE TRUSTEES OF THE CONGREGATION OF THE CHURCH OF ST. PAUL, and by this name the said Trustees and their successors in office shall, in our behalf, sue and be sued, implead and be impleaded, grant, convey, contract, covenant, manage, and conduct, in all courts, and with all persons, and on all occasions whatsoever. The property of the congregation shall be vested in, held by, and all the civil affairs and business thereof shall be managed by the Trustees.

ARTICLE II.

OF ADMISSION OF MEMBERS.

Every person desiring to join this congregation as a member, and to exercise the civil privileges of a member, must obtain the consent of the Council to a connection therewith, and such person must sign his name in the books, containing the rules of the congregation. These requisites being observed, the party shall for all legal and civil purposes, be deemed a member of this Society.

ARTICLE III.

OF THE PRIVILEGES OF MEMBERS.

Every member is entitled, with his wife, children, and household to participate in the public services and ordinances of this church, but under and subject to the particular rules and discipline thereof.

ARTICLE IV.

OF ELECTORS.

Sect. 1.—The right of voting at all congregational meetings for civil purposes is vested in and shall be enjoyed by such of the male members thereof who shall pay annually towards the purposes of the congregation the sum of one dollar at the least, or upwards.

Sect. 2.—No vote shall be received at any meeting from any member six months in arrears for any part of the amount by him payable to the congregation.

ARTICLE V.

OF VOTING.

The vote of every member present shall be given *viva voce* upon the question, measure, or person proposed to the meeting.

ARTICLE VI.

OF DISMISSAL AND WITHDRAWAL.

Sct. 1.—The majority of the whole members may dismiss any member from the society.

Sec. 2.—Any member may withdraw from the congregation, and cease to be a member thereof, by giving a written notice of such intention to the Council, or to the Trustees for the time being. Such notice to take effect and the party cease to be a member at the expiration of three months from the delivery thereof.

Sec. 3.—The member so leaving the Congregation, remains nevertheless liable to the payment of his or her rateable proportion of an assessment for any debt contracted by the Congregation previous to the reception of the resignation.

ARTICLE VII.

OF CONGREGATIONAL MEETINGS.

Sec. 1.—Every meeting of the members of the congregation shall be called by a written notice of the time and place of meeting affixed to the door of the Church on the Sundays preceding the time of holding the meeting, and by a like notice read to the congregation at some suitable time on the same days.

Sec. 2.—The meeting shall be held not sooner than the twenty-eighth day after its notification, and if not attended by nine members must be adjourned, to be convened by a new notice.

Sec. 3.—At every meeting the Pastor, if present, shall be, *ex officio*, chairman, in his absence some competent person must be elected to preside over its deliberations. A clerk must be also elected to take down and enter a minute of the proceedings. After these latter are entered in the book of the Society the same shall be signed by the Chairman and Clerk of the meeting, and shall not be thereafter questioned.

ARTICLE VIII.

OF VACANCIES IN THE TRUSTEESHIP.

Sec. 1.—Any Trustee vacates his trust upon ceasing to be a member of the congregation, by his resignation of office communicated in writing to the Council, and entered on the books, by his death, or by his removal from the country.

Sec. 2.—Upon the event of any vacancy in the office of Trustee the same shall be supplied by election from among the members of the congregation, at a meeting of the congregation called in manner as before prescribed, and the purpose thereof shall be expressed in the notice. Upon the election being made the person or persons chosen shall within ten days therefrom, signify their consent to accept the office of Trustee by subscribing his or their respective names to such consent written in the books of the congregation; on failure thereof the election of the party who omits to subscribe such consent shall be deemed void, and a new election shall be made. The like course shall be adopted until the vacancy in the Trusteeship be supplied.

ARTICLE IX.

OF THE COUNCIL.

Sec. 1.—We nominate, constitute, and appoint George Wile, Henry Wile, Philip Crouse, George West, Josiah Rodenhiser, Joseph Emenau, Jacob Hirtle, Michael Semone, Conrod Wentzel, Elkanah Deihl, Jacob Misner, and Benjamin Bolivar, and their several and respective successors in office to be the elders of this congregation or society, who with the pastor shall constitute the Council to administer the discipline and government of the Congregation, collect and pay the pastor's salary, and perform such other duties as pertain to their office agreeably to the Formula of the Ev. Lutheran Church. The Elders shall continue in office for the term of three years; at the expiration of this term they may be re-elected or others elected in their stead. The next election shall be in May, 1864, at which time the aforesaid elders' term of office shall have expired.

Sec. 2.—The Council shall appoint a Secretary and Treasurer either from among themselves or elsewhere, who shall perform all the duties of their offices, and also such other duties of like kind that the Council may require of them.

Sec. 3.—None shall be eligible for a seat in the Council who are not in full communion with this Congregation or Society, and are not zealous God-fearing men.

Sec. 4.—The proceedings at the general biennial election of elders or at any election to supply any vacancy or vacancies which may occur during the term of their service, shall be in accordance with Art. VIII, Sec. 2.

ARTICLE X.

OF CHURCH MEMBERS.

We the members of this congregation do each for himself promise, engage and agree that we will at all times use our utmost and sincere exertions for the well being, order, and good government of the congregation; that we will faithfully endeavour to observe and comply with the rules and regulations thereof, and as long as we continue members thereof shall truly pay and discharge our just and fair proportion of the various charges and expenses thereof, occurred or approved under the sanction of any general meeting of its members; and that at all times and on all occasions we will to the utmost of our ability promote the cause of piety and true religion in our said congregation, and in our respective families.

(Signed.)

D. F. HUTCHINSON, *Chairman.*

A SELECTION OF
HYMNS
FROM THE
GENERAL SYNOD'S HYMN BOOK.

3

The Bible suited to our wants.

C. M.

FATHER of mercies, in thy word
What endless glory shines !
For ever be thy name ador'd
For these celestial lines.

2 Here may the wretched sons of want
Exhaustless riches find ;
Riches above what earth can grant,
And lasting as the mind.

3 Here the fair tree of knowledge grows,
And yields a free repast ;
Sublimar sweets than nature knows
Invite the longing taste.

4 Here the Redeemer's welcome voice
Spreads heavenly peace around ;
And life and everlasting joys
Attend the blissful sound.

5 O may these heav'nly pages be
My ever dear delight ;
And still new beauties may I see,
And still increasing light !

6 Divine Instructor, gracious Lord !
Be thou for ever near ;
Teach me to love thy sacred word,
And view my Saviour there.

5 *The value and comprehensiveness of the Bible.* C. M.

LET all the heathen writers join
 To form one perfect book :
 Great God ! if once compared with thine,
 How mean their writings look !

2 Not the most perfect rules they gave
 Could show one sin forgiv'n,
 Nor lead a step beyond the grave :
 But thine conduct to heav'n.

3 Lord, I have made thy word my choice,
 My lasting heritage ;
 There shall my noblest pow'rs rejoice,
 My warmest thoughts engage.

4 I'll read the hist'ries of thy love,
 And keep thy laws in sight,
 While through thy promises I rove
 With ever fresh delight.

5 'Tis a broad land of wealth unknown,
 Where springs of life arise,
 Seed of immortal bliss is sown,
 And hidden glory lies.

36 *God's mercy great and eternal.*

S. M.

MY soul repeat his praise
 Whose mercies are so great ;
 Whose anger is so slow to rise,
 So ready to abate.

2 God will not always chide ;
 And, when his wrath is felt,
 His strokes are fewer than our crimes,
 And lighter than our guilt.

3 High as the heav'ns are rais'd
 Above the ground we tread,
 So far the riches of his grace
 Our highest thoughts exceed.

38

God is love.

C. M.

AMID the splendors of thy state,
 My God thy love appears
 With the soft radiance of the moon
 Among a thousand stars.

2 Nature through all her ample round
 Thy boundless power proclaims,
 And in melodious accent speaks
 The goodness of thy names.

3 Thy justice, holiness and truth,
 Our solemn awe excite;
 But the sweet charms of sov'reign grace
 O'erwhelm us with delight.

4 Sinai, in clouds and smoke and fire,
 Thunders thy dreadful name;
 But Sion sings, in melting notes,
 The honors of the Lamb.

5 In all thy doctrines and commands,
 Thy counsels and designs,
 In ev'ry work thy hands have fram'd,
 Thy love supremely shines.

6 Angels and men the news proclaim
 Through earth and heav'n above,
 The joyful, the transporting news,
 That God, the Lord, is love!

39

A Song of Praise to God.

L. M.

TO God, the universal King,
 Let all mankind their tribute bring;
 All that have breath, your voices raise
 In songs of never-ceasing praise.

2 The spacious earth on which we tread,
 And wider heav'ns stretch'd o'er our head,
 A large and solemn temple frame
 To celebrate its Builder's fame.

C. M.

- 3 Here the bright sun, that rules the day,
As through the sky he makes his way,
To all the world proclaims aloud
The boundless sov'reignty of God.
- 4 When from his courts the sun retires,
And with the day his voice expires,
The moon and stars adopt the song,
And through the night their praise prolong.
- 5 The list'ning earth with rapture hears
Th' harmonious music of the spheres,
And all her tribes the notes repeat,
That God is wise, and good, and great.
- 6 But man, endow'd with nobler powers,
His God in nobler strains adores;
His is the gift to know the song,
As well as sing with tuneful tongue.

42 *A song of praise to the ever-blessed Trinity.* L. M.

BLESS'D be the Father and his love;
To whose celestial source we owe
Rivers of endless joy above,
And rills of comfort here below.

2 Glory to thee, great Son of God,
From whose dear wounded body rolls
A precious stream of vital blood,
Pardon and life for dying souls.

3 We give the sacred Spirit praise,
Who in our hearts of sin and woe
Makes living springs of grace arise,
And into boundless glory flow.

4 Thus God the Father, God the Son,
And God the Spirit, we adore,
That sea of life and love unknown,
Without a bottom or a shore.

L. M.

44 *Praise to God as the Creator and Preserver.* L. M.

- B**EFORE Jehovah's awful throne,
 Ye nations bow with sacred joy :
 Know that the Lord is God alone ;
 He can create, and he destroy.
- 2 His sov'reign pow'r, without our aid,
 Made us of clay, and form'd us men,
 And, when like wand'ring sheep we stray'd,
 He brought us to his fold again.
- 3 We are his people, we his care,
 Our souls and all our mortal frame :
 What lasting honors shall we rear,
 Almighty Maker, to thy name !
- 4 We'll crowd thy gates with thankful songs,
 High as the heav'ns our voices raise ;
 And earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise,
- 5 Wide as the world is thy command ;
 Vast as eternity thy love ;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move.

47 *Praise at all times.*

P. M.

- I**'LL praise my Maker whilst I've breath ;
 And, when my voice is lost in death,
 Praise shall employ my nobler pow'rs ;
 My days of praise shall ne'er be past
 Whilst life and thought and being last,
 Or immortality endures.
- 2 Happy the man whose hopes rely
 On Israel's God, who made the sky,
 And earth, and seas, with all their train.
 His truth for ever stands secure ;
 He saves th' oppress'd, he feeds the poor ;
 And none shall find his promise vain.
- 3 The Lord pours eye-sight on the blind ;
 The Lord supports the fainting mind ;
 He sends the lab'ring conscience peace ;

He helps the stranger in distress,
 The widow and the fatherless,
 And grants the pris'ner sweet release.
 4 I'll praise him while he lends me breath,
 And, when my voice is lost in death,
 Praise shall employ my nobler pow'rs;
 My days of praise shall ne'er be past,
 Whilst life and thought and being last,
 Or immortality endures.

52 *Praise in time and in eternity.*

C. M.

LONG as I live I'll bless thy name,
 God of eternal love!
 My work and joy shall be the same
 In the bright world above.
 2 Great is the Lord, his pow'r unknown,
 And let his praise be great:
 I'll sing the honours of thy throne
 Thy works of grace repeat.
 3 Thy grace shall dwell upon my tongue;
 And, while my lips rejoice,
 The men that hear my sacred song
 Shall join their cheerful voice.
 4 Fathers to sons shall teach thy name,
 And children learn thy ways;
 Ages to come thy truth proclaim,
 And nations sound thy praise.
 5 Thy glorious deeds of ancient date,
 Shall through the world be known;
 Thine arm of pow'r, thy heav'nly state,
 With public splendor shown.
 6 The world is manag'd by thy hands,
 Thy saints are rul'd by love;
 And thine eternal kingdom stands,
 Though rocks and hills remove.

69

God's ways incomprehensible.

C. M.

GOD moves in a mysterious way,
 His wonders to perform,
 He plants his footsteps in the sea,
 And rides upon the storm.

- 2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sov'reign will.
- 3 Ye fearful saints ! fresh courage take :
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust him for his grace ;
Behind a frowning providence
He hides a smiling face.
- 5 His purposes will ripen fast,
Unfolding ev'ry hour ;
The bud may have a bitter taste,
But sweet will be the flow'r.
- 6 Blind unbelief is sure to err,
And scan his work in vain.
God is his own interpreter,
And he will make it plain.

71 *God the refuge of his children.*

L. M.

- G**OD is the refuge of his saints,
When storms of deep distress invade,
Ere we can offer our complaints,
Behold him present with his aid.
- 2 Let mountains from their seats be hurl'd
Down to the deep, and buried there ;
Convulsions shake the solid world :
Our faith shall never yield to fear.
 - 3 Loud may the troubled ocean roar,
In sacred peace our souls abide ;
While ev'ry nation, ev'ry shore
Trembles and dreads the swelling tide.
 - 4 'Midst storms and tempests, Lord, thy word
Does ev'ry rising fear control ;
Sweet peace thy promises afford,
And well sustain the fainting soul.

72

Divine goodness a ground of trust.

S. M.

- G**IVE to the winds thy fears ;
 Hope, and be undismay'd :
 God hears thy sighs, and counts thy tears,
 And shall lift up thy head.
- 2 Through waves and clouds and storms,
 He gently clears thy way ;
 Wait thou his time, so shall this night
 Soon end in joyous day.
- 3 What though thou rulest not ?
 Yet heav'n, and earth, and hell
 Proclaim, God sitteth on the throne,
 And ruleth all things well.
- 4 Thine everlasting truth,
 Father, thy ceaseless love,
 Sees all thy children's wants, and knows
 What best for each will prove.
- 5 And whatsoe'er thou wilt,
 Thou dost, O King of kings ;
 What thine unerring wisdom chose.
 Thy pow'r to being brings.
- 6 Let us in life, in death,
 Thy steadfast truth declare ;
 And publish with our latest breath,
 Thy love and guardian care.

79

God our Shepherd.

P. M. 6 8s

- T**HE Lord my pasture shall prepare,
 And feed me with a shepherd's care :
 His presence shall my wants supply,
 And guard me with a watchful eye ;
 My noon-day walks he shall attend,
 And all my midnight hours defend.
- 2 When on the sultry glebe I faint,
 Or on the thirsty mountain pant,
 To fertile vales and dewy meads
 My weary wand'ring steps he leads,
 Where peaceful rivers, soft and slow,
 Amid the verdant landscape flow.

- 3 Though in a bare and rugged way,
Through devious lonely wilds I stray,
Thy goodness shall my pains beguile,
The barren wilderness shall smile.
With sudden greens and herbage crown'd,
And streams shall murmur all around.
- 4 Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

82

Dark providence.

C. M.

- T**HY way, O God, is in the sea,
Thy paths I cannot trace,
Nor comprehend the mystery
Of thine unbounded grace.
- 2 Here the dark veils of flesh and sense
My captive soul surround;
Mysterious deeps of providence
My wond'ring thoughts confound.
- 3 As through a glass, I dimly see
The wonders of thy love,
How little do I know of thee,
Or of the joys above!
- 4 'Tis but in part I know thy will:
I bless thee for the sight;
When will thy love the rest reveal
In glory's clearer light?
- 5 With raptures shall I then survey
Thy providence and grace;
And spend an everlasting day
In wonder, love, and praise.

102

Messiah.

L. M.

- G**LORY to God! who reigns above,
Who dwells in light, whose name is love,
Ye saints and angels if ye can,
Declare the love of God to man.

- 2 O what can more his love commend,
His dear, his only Son to send!
That man condemned to die might live,
And God be glorious to forgive!
- 3 Messiah's come—with joy behold
The days by prophets long foretold;
Judah, thy royal sceptre's broke;
And time still proves what Jacob spoke.
- 4 Daniel, thy weeks are all expir'd,—
The time prophetic seals requir'd;
Cut off for sin, but not his own,
The Prince, Messiah, doth atone.
- 5 We see the prophecies fulfilled
In Jesus, that most wondrous child;
His birth, his life, his death, combine
To prove his character divine.

103

The Angel's message to the Shepherds.

C. M.

- O**N Judah's plains as shepherd's sat,
Watching their flocks by night,
The angel of the Lord appear'd,
Clad in celestial light.
- 2 Awe-struck the vision they regard,
Appall'd with trembling fear;
When thus a cherub-voice divine
Breath'd sweetly on their ear:
- 3 "Shepherds of Judah! cease your fears,
And calm your troubled mind;
Glad tidings of great joy I bring
To you and all mankind.
- 4 This day almighty love fulfils
Its great eternal word;
This day is born in Bethlehem
A Saviour, Christ the Lord.
- 5 There shall you find the heav'nly babe
In humblest weeds array'd;
All meanly wrapp'd in swaddling clothes
And in a manger laid."

- 6 He ceas'd, and sudden all around
 Appear'd a radiant throng
 Of angels, praising God, and thus
 Warbling their choral song :
 7 "Glory to God, from whom on high
 All gracious mercies flow !
 Who sends his heav'n-descended peace
 To dwell with man below."

105

The Advent of the Saviour.

C. M.

- H**ARK, the glad sound, the Saviour comes,
 The Saviour promised long !
 Let ev'ry heart prepare a throne,
 And ev'ry voice a song.
 2 On him the Spirit, largely pour'd,
 Exerts his sacred fire ;
 Wisdom, and might, and zeal, and love,
 His holy breast inspire.
 3 He comes the pris'ners to release,
 In Satan's bondage held :
 The gates of brass before him burst,
 The iron fetters yield.
 4 He comes, from thickest films of vice
 To clear the mental ray ;
 And on the eyes, oppressed with night,
 To pour celestial day.
 5 He comes, the broken heart to bind,
 The bleeding soul to cure,
 And with the treasures of his grace,
 T' enrich the humble poor.
 6 Our glad hosannas, Prince of peace !
 Thy welcome shall proclaim ;
 And heaven's eternal arches ring
 With thy beloved name.

107

Christ comes to destroy sin.

C. M.

- J**OY to the world ! the Lord has come !
 Let earth receive her King :
 Let every heart prepare him room,
 And heaven and nature sing.

- 2 Joy to the earth! the Saviour reigns,
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.
- 3 No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found.
- 4 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

C. M.

113

Praise to the Saviour.

11.10.11.10.

- B**RIGHTEST and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!
- 2 Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall;
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!
- 3 Say, shall we yield him, in costly devotion,
Odors of Edom and off'rings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?
- 4 Vainly we offer each ample oblation;
Vainly with gifts would his favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.
- 5 Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

C. M.

124

The love of a dying Saviour.

C. M.

- B**EHOLD the Saviour of mankind
Nail'd to the shameful tree!
How vast the love that him inclin'd
To bleed and die for me!

- 2 Hark, how he groans ! while nature shakes,
And earth's strong pillars bend !
The temple's veil in sunder breaks,
The solid marbles rend.
- 3 'Tis done ! the precious ransom's paid :
"Receive my soul !" he cries :
See where he bows his sacred head !
He bows his head and dies !
- 4 But soon he'll break death's envious chain,
And in full glory shine ;
O Lamb of God ! was ever pain,
Was ever love like thine !

125

A dying Saviour.

L. M.

- S**TRETCH'D on the cross, the Saviour dies,
Hark ! his expiring groans arise !
See, from his hands, his feet, his side,
Runs down the sacred crimson tide !
- 2 But life attends the dreadful sound,
And flows from ev'ry bleeding wound ;
The vital stream, how free it flows
To save and cleanse his rebel foes !
- 3 To suffer in the traitor's place,
To die for man, surprising grace !
Yet pass rebellious angels by—
O why for man, my Saviour, why ?
- 4 And didst thou bleed ?—for sinners bleed ?
And could the sun behold the deed ?
No ! he withdrew his sick'ning ray,
And darkness veil'd the mourning day.
- 5 Can I survey this scene of woe,
Where mingling grief and wonder flow.
And yet my heart unmov'd remain,
Insensible to love or pain ?
- 6 Come, O my Lord ! thy grace impart,
To warm this cold, this stupid heart ;
Till all its pow'rs and passions move
In melting grief and ardent love.

147

Christ victorious over death.

P. M.

CHRIST, the Lord, has ris'n to-day,
Sons of men and angels say,
Raise your joys and triumphs high;
Sing, ye heav'ns, and earth reply.

- 2 Love's redeeming work is done;
Fought the fight the battle won:
Lo! our sun's eclipse is o'er,
Lo! he sets in blood no more.
- 3 Vain the Stone, the watch, the seal
Christ has burst the gates of hell.
Death in vain forbids his rise;
Christ has open'd Paradise.
- 4 Lives again our glorious King:
Where, O Death, is now thy sting?
Dying once, he all doth save:
Where thy victory, O grave?

L. M.

151

Ascension Day.

L. M.

REJOICE, ye shining worlds on high;
Behold the king of glory nigh!
Who can this King of glory be?
The mighty Lord, the Saviour's he.

- 2 Ye heav'nly gates, your leaves display,
To make the Lord, the Saviour, way:
Laden with spoils from earth and hell,
The Conqueror comes with God to dwell.
- 3 Rais'd from the dead, he goes before,
He opens heav'n's eternal door,
To give his saints a blest abode
Near their redeemer and their God.

156

Christ's intercession.

S. M.

WELL, the Redeemer's gone
T' appear before our God,
To sprinkle o'er the flaming throne
With his atoning blood.

- 2 No fiery vengeance now,
Nor burning wrath, comes down;
If justice call for sinners' blood,
The Saviour shows his own.
- 3 Before his Father's eye
Our humble suit he moves;
The Father lays his thunder by,
And looks, and smiles, and loves.
- 4 Now may our joyful tongues
Our maker's honor sing,
Jesus the priest receives our songs,
And bears them to the King.
- 5 "On earth thy mercy reigns,
And triumphs all above;"
But, Lord, how weak are mortal strains
To speak immortal love!

164

Rock smitten; or the Rock of Ages. P. M. 7s.

- R**OCK of ages, cleft for me!
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side that flowed,
Be of sin the perfect cure;
Save me, Lord! and make me pure.
- 2 Should my tears for ever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and thou alone:
In my hand no price I bring;
Simply to thy cross I cling.
- 3 While I draw this fleeting breath,
When mine eye-lids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of ages, cleft for me!
Let me hide myself in thee.

184

Yet there is room.

C. M.

- C**OME, sinners, to the gospel feast;
 O come without delay;
 For there is room in Jesus' breast
 For all who will obey.
- 2 There's room in God's eternal love
 To save thy precious soul
 Room in the Spirit's grace above
 To heal and make thee whole.
- 3 There's room within the church, redeemed
 With blood of Christ divine;
 Room in the white-robed throng convened,
 For that dear soul of thine.
- 4 There's room in heaven among the choir,
 And harps and crowns of gold,
 And glorious palms of vict'ry there,
 And joys that ne'er were told.
- 5 There's room around thy Father's board
 For thee and thousands more:
 O, come and welcome to the Lord:
 Yea, come this very hour.

188

Gospel invitation.

S. M.

- L**ET ev'ry ear attend,
 And ev'ry heart rejoice;
 The trumpet of the gospel sounds
 With an inviting voice.
- 2 Ho! all ye starving souls,
 That feed upon the wind,
 And vainly strive with earthly toys
 To fill an empty mind:
- 3 Here wisdom has prepar'd
 A soul-reviving feast,
 And bids your longing appetites
 The rich provision taste.
- 4 Ho! ye that pant for streams,
 And pine away and die,
 Here you may quench your raging thirst
 With springs that never dry.

- 5 Rivers of mercy here
 In a rich ocean join;
 Salvation in abundance flows,
 Like floods of milk and wine.
- 6 The gates of Gospel grace
 Stand open night and day:
 Lord we are come to seek supplies,
 And drive our wants away.

204

"Behold, I stand at the door."

L. M.

- B**EHOLD a stranger at the door!
 He gently knocks—has knock'd before,
 Hath waited long—is waiting still:
 You treat no other friend so ill.
- 2 Oh, lovely attitude, he stands
 With melting heart and loaded hands!
 Oh, matchless kindness! and he shows
 This matchless kindness to his foes!
- 3 But will he prove a friend indeed?
 He will; the very friend you need;
 The friend of sinners—yes, 'tis He,
 With garments dy'd on Calvary.
- 4 Rise, touch'd with gratitude divine,
 Turn out his enemy and thine,
 That soul-destroying monster sin,
 And let the heav'nly stranger in.
- 5 Admit him, ere his anger burn,
 His feet departed ne'er return;
 Admit him, or the hour's at hand,
 You'll at his door rejected stand.

228

The returning backslider.

L. M.

- S**TAY, thou insulted Spirit, stay,
 Though I have done thee such despite;
 Nor cast the sinner quite away,
 Nor take thine everlasting flight.
- 2 Though I have steel'd my stubborn heart,
 And shaken off my guilty fears,
 And vex'd and urg'd thee to depart,
 For many long rebellious years;

- 3 Though I have most unfaithful been
Of all who e'er thy grace receiv'd,
Ten thousand times thy goodness seen,
Ten thousand times thy goodness griev'd;
- 4 Yet O! the chief of sinners spare
In honor of my great High Priest;
Nor in thy righteous anger swear
T' exclude me from thy people's rest.
- 5 This only woe I deprecate,
This only plague I pray remove,
Nor leave me in my lost estate,
Nor curse me for the want of love.
- 6 Come Lord, my weary soul release,
Upraise me with thy gracious hand,
And guide me into perfect peace,
And bring me to the promis'd land.

866

Prayer for strong faith.

C. M.

O FOR a faith that will not shrink,
Though press'd by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!—

- 2 That will not murmur nor complain
Beneath the chast'ning rod,
But, in the hour of grief or pain,
Will lean upon its God;—
- 3 A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;—
- 4 That bears, unmov'd, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile;—
- 5 A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heav'nly ray
Lights up a dying bed.

- 6 Lord, give us such a faith as this,
 And then, whate'er may come,
 We'll taste, e'en here, the hallow'd bliss
 Of an eternal home.

328

The loving-kindness of the Lord.

L. M.

- A** WAKE, my soul, in joyful lays,
 And sing thy great Redeemer's praise;
 He justly claims a song from me,
 His loving-kindness, O how free!
- 2 He saw me ruined in the fall,
 Yet loved me, notwithstanding all;
 He saved me from my lost estate,
 His loving-kindness, O how great!
- 3 Though num'rous hosts of mighty foes,
 Though earth and hell my way oppose,
 He safely leads my soul along,
 His loving-kindness, O how strong!
- 4 When trouble, like a gloomy cloud,
 Has gathered thick and thunder'd loud,
 He near my soul has always stood,
 His loving-kindness, O how good!
- 5 Often I feel my sinful heart
 Prone from my Saviour to depart;
 But though I have him oft forgot,
 His loving-kindness changes not.
- 6 Soon shall I pass the gloomy vale,
 Soon all my mortal powers must fail;
 O may my last expiring breath
 His loving-kindness sing in death.
- 7 Then let me mount and soar away
 To the bright world of endless day;
 And sing with raptures and surprise,
 His loving-kindness in the skies.

329

Christ precious.

P. M. 6.6.6.6.8.8.

- L** ET earth and heaven agree,
 Angels and men be join'd,
 To celebrate with me
 The Saviour of mankind;

- T' adore the all-atoning Lamb,
And bless the sound of Jesus' name.
- 2 Jesus! harmonious name!
It charms the host above;
They evermore proclaim,
And wonder at his love;
'Tis all their happiness to gaze,
'Tis heaven to see our Jesus' face.
- 3 Stung by the scorpion sin,
My poor expiring soul
The balmy sound drinks in,
And is at once made whole;
See there my Lord upon the tree!
I know, I feel he died for me.
- 4 O unexampled love!
O all-redeeming grace!
How swiftly didst thou move
To save a fallen race:
What shall I do to make it known,
What thou for all mankind hast done?
- 5 O for a trumpet voice,
On all the world to call;
To bid their hearts rejoice
In him who died for all!
For all, my Lord was crucified;
For all, for all, my Saviour died.

337

Praise to the Redeemer.

C. M.

- O** FOR a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace!
- 2 My gracious Saviour, and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of thy name.
- 3 Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears;
'Tis life, and health, and peace.

- 4 He breaks the power of cancelled sin,
 He sets the pris'ner free;
 His blood can make the foulest clean;
 His blood avails for me.
- 5 Let us obey—we then shall know,
 Shall feel our sins forgiv'n;
 Anticipate our heav'n below,
 And own that love is heav'n.

363

Joy in the Holy Ghost.

C. M.

- M**Y soul doth magnify the Lord,
 My spirit doth rejoice
 In God, my Saviour, and my God;
 I hear his joyful voice.
- 2 I need not go abroad for joy,
 Who have a feast at home;
 My sighs are now turn'd into songs—
 The Comforter is come.
- 3 Down from on high, the blessed Dove
 Is come into my breast,
 To witness God's eternal love;
 This is my heav'nly feast.
- 4 There is a stream that issues forth
 From God's eternal throne,
 And from the Lamb, a living stream,
 Clear as the crystal stone.
- 5 That stream doth water paradise;
 It makes the angels sing;
 One cordial drop revives my heart;
 Hence all my joys do spring.

370

Blessedness of true religion.

S. M.

- W**HEN gloomy thoughts and fears
 The trembling heart invade,
 And all the face of nature wears
 A universal shade;
- 2 Religion can assuage
 The tempest of the soul;
 And ev'ry fear shall lose its rage
 At her divine control.

- 3 Through life's bewilder'd way,
Her hand unerring leads;
And o'er the path her heav'nly ray
A cheering lustre sheds.
- 4 When reason, tir'd and blind,
Sinks helpless and afraid,
Thou blest supporter of the mind,
How pow'rful is thine aid!
- 5 O let me feel thy pow'r,
And find thy sweet relief,
To brighten ev'ry gloomy hour,
And soften ev'ry grief.

373

Christ precious.

C. M.

- H**OW sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.
- 2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.
- 3 By him my pray'rs acceptance gain,
Although with sin defil'd;
Satan accuses me in vain,
And I am own'd a child.
- 4 Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.
- 5 Till then, I would thy love proclaim
With ev'ry fleeting breath;
And may the music of thy name
Refresh my soul in death.

384

Union with Christ.

L. M.

I THIRST, thou wounded Lamb of God,
To wash me in thy cleansing blood;
To dwell within thy wounds; then pain
Is sweet, and life or death is gain.

- 2 Take my poor heart, and let it be
For ever clos'd to all but thee!
Seal thou my breast, and let me wear
That pledge of love for ever there.
- 3 How blest are they who still abide
Close sheltered in thy bleeding side!
Who thence their life and strength derive
And by thee move and in thee live.
- 4 What are our works but sin and death,
Till thou thy quick'ning Spirit breathe?
Thou giv'st the pow'r, the grace to move,
O wondrous grace! O boundless love!
- 5 How can it be thou heav'nly King,
That thou shouldst us to glory bring,
Make slaves the pa'ners of thy throne,
Deck'd with a never-fading crown?
- 6 Ah! Lord, enlarge our scanty thought;
To know the wonders thou hast wrought,
Unloose our stamm'ring tongues to tell
Thy love immense, unsearchable!

508

The baptism of children.

S. M.

- L**ORD! what our ears have heard,
Our eyes delighted trace,
Thy love in long succession shown
To ev'ry faithful race.
- 2 Our children thou dost claim,
And mark them out for thine:
Ten thousand blessings to thy name
For goodness so divine!
 - 3 Thy cov'nant may they keep,
And bless the happy bands
Which closer still engage our hearts
To honor thy commands.
 - 4 How great thy mercies, Lord!
How plenteous is thy grace,
Which, in the promise of thy love,
Includes our rising race.

5 Our offspring, still thy care,
 Shall own their father's God,
 To latest times thy blessings share,
 And sound thy praise abroad.

509 *Jesus invites us to bring our children.*

C. M.

SEE Israel's gentle Shepherd stand,
 With all engaging charms!
 Hark! how he calls the tender lambs,
 And takes them in his arms!
 2 "Permit them to approach, (he cries,)
 Nor scorn their humble name;
 It was to save such souls as these,
 The Lord of angels came."
 3 We bring them, Lord, with grateful hearts,
 And yield them up to thee;
 Joyful that we ourselves are thine,
 Thine let our offspring be!
 4 Ye little flock, with pleasure hear;
 Ye children seek his face;
 And fly, with transport, to receive
 The gospel of his grace.
 5 If orphans they are left behind,
 Thy care, O God! we trust;
 And let thy promise cheer our hearts,
 If weeping o'er their dust.

510 *Children brought to Christ.*

C. M.

BEHOLD what condescending love
 Jesus on earth displays!
 To babes and sucklings he extends
 The riches of his grace.
 2 He still the ancient promise keeps,
 To our forefathers giv'n;
 Young children in his arms he takes,
 And calls them heirs of heav'n.
 3 "Permit them to approach," he cries,
 "Nor scorn their humble name;
 For 'twas to save such souls as these,
 The Lord of angels came."

- 4 We bring them, Lord, with thankful hearts,
 And yield them up to thee;
 Joyful that we ourselves are thine,
 Thine may our offspring be.
- 5 Kindly receive this tender branch,
 And form his soul for God;
 Baptize him with thy Spirit, Lord,
 And wash him with thy blood.

730

The resurrection of the just.

C. M.

- H**OW long shall death, the tyrant, reign,
 And triumph o'er the just,
 While the rich blood of martyrs slain
 Lies mingled with the dust?
- 2 Lo! I behold the scatter'd shades!
 The dawn of heav'n appears:
 The sweet, immortal morning spreads
 Its blushes round the spheres.
- 3 I hear the voice, "Ye dead, arise,"
 And lo! the graves obey:
 And waking saints with joyful eyes
 Salute th' expected day.
- 4 They leave the dust, and on the wing
 Rise to the midway air;
 In shining garments meet their King,
 And bow before him there.
- 5 O may our humble spirits stand
 Among them cloth'd in white!
 The meanest place at his right hand
 Is infinite delight.

733

Judgment.

L. M.

- H**OW great, how terrible that God
 Who shakes creation with his word!
 He speaks, and earth's foundations shake
 And all the wheels of nature break.
- 2 Where now, O where shall sinners seek
 For shelter in the gen'ral wreck?
 Shall falling rocks be o'er them thrown?
 See rocks, like snow, dissolving down!

- 3 But saints, undaunted and serene,
Your eyes shall view the dreadful scene!
Your Saviour lives, the worlds expire,
And earth and skies dissolve in fire.
- 4 Jesus, the helpless sinner's friend,
To thee my all I dare commend;
Thou canst preserve my feeble soul,
When lightnings blaze from pole to pole.

740

The glory of Christ in Heaven.

C. M.

- O** THE delights, the heavenly joys,
The glories of the place
Where Jesus sheds the brightest beams
Of his o'erflowing grace!
- 2 Sweet majesty and awful love
Sit smiling on his brow,
And all the glorious ranks above
At humble distance bow.
- 3 Archangels sound his lofty praise
Through ev'ry heav'nly street,
And lay their highest honors down
Submissive at his feet.
- 4 This is the man, th' exalted man
Whom we unseen adore;
But when our eyes behold his face,
Our hearts shall love him more.
- 5 Lord how our souls are all on fire
To see thy bless'd abode!
Our tongues rejoice in tunes of praise
To our incarnate God.
- 6 And whilst our faith enjoys the sight
We long to leave our clay,
And wish thy fiery chariots, Lord,
To bear our souls away.

748

Heaven.

P. M. 7s.

HIGH in yonder realms of light
Dwell the raptur'd saints above,
Far beyond our feeble sight,
Happy in Immanuel's love!

- 2 Pilgrims in this vale of tears,
Once they knew, like us below,
Gloomy doubts, distressing fears,
Torturing pain, and heavy woe.
- 3 But, these days of weeping o'er,
Past this scene of toil and pain,
They shall feel distress no more,
Never—never weep again.
- 4 'Mid the chorus of the skies,
'Mid th' angelic lyres above,
Hark—their songs melodious rise,
Songs of praise to Jesus' love!
- 5 Happy spirits! ye are fled
Where no grief can entrance find:
Lull'd to rest the aching head,
Sooth'd the anguish of the mind!
- 6 Ev'ry tear is wip'd away—
Sighs no more shall heave the breast;
Night is lost in endless day—
Sorrow—in eternal rest!

751

The final doom of the wicked.

S. M.

- A**ND will the Judge descend?
And must the dead arise?
And not a single soul escape
His all-discerning eyes?
- 2 And from his righteous lips
Shall this dread sentence sound;
And, through the num'rous guilty throng,
Spread black despair around?
 3. "Depart from me, accurs'd,
To everlasting flame,
For rebel-angels first prepar'd
Where mercy never came."
 4. How long will my heart endure
The terrors of that day,
When earth and heav'n before his face
Astonish'd, shrink away?
 - 5 But ere that trumpet shakes
The mansions of the dead,

Hark from the gospel's cheering sound
What joyful tidings spread!

6 Ye sinners, seek his grace
Whose wrath ye cannot bear;
Fly to the shelter of the cross,
And find salvation there.

7 So shall that curse remove
By which the Saviour bled;
And the last awful day shall pour
His blessings on your head.

For the Queen.

8's 7's.

LORD of heav'n and earth and ocean,
Hear us from thy bright abode,
While our hearts with deep devotion,
Own their great and gracious God;
Now with joy we come before thee,
Seek thy face, thy mercies sing;
Lord of life and light and glory,
Guard thy church, and guide our Queen.

2 Health and every needful blessing
Are thy bounteous gifts alone:
Comfort undeserv'd possessing,
Here we bend before thy throne;
Young and old do now before thee
Their united tribute bring;
Lord of life, and light, and glory,
Shield our land, and save our Queen.

For the Fifth of November.

P. M.

SOUND the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumph'd, his people are free;
Sing for the pride of the tyrant is broken;
His chariot and horsemen all splendid and brave,
How vain was their boasting; the Lord had but spoken,
And chariots and horsemen are sunk in the wave.
Sound, &c.

2 Praise to the Conqueror, praise to the Lord;
His word was our arrow—his breath was our sword;

Who shall return to tell Egypt the story
 Of those she sent forth in the hour of her pride!
 The Lord hath look'd out from his pillar of glory,
 And all her brave thousands are dash'd in the tide.
 Sound, &c.

Triumph of Messiah.

P. M.

- S**HOUT the glad tidings, exultingly sing;
 Jerusalem triumphs, Messiah is king!
 Zion, the marvellous story be telling,
 The Son of the Highest, how lowly his birth!
 The brightest archangel in glory excelling,
 He stoops to redeem thee, he reigns upon earth.
 Shout the glad tidings, &c.
- 2 Tell how he cometh; from nation to nation,
 The heart-cheering news let the earth echo round;
 How free to the faithful he offers salvation,
 How his people with joy everlasting are crowned.
 Shout the glad tidings, &c.
- 3 Mortals, your homage he gratefully bringing,
 And sweet let the gladsome hosanna arise;
 Ye angels the glad hallelujahs be singing;
 One chorus resound through the earth and the skies.
 Shout the glad tidings, &c.

DOXOLOGIES.

762

C. M.

TO Father, Son, and Holy Ghost,
 The God whom we adore,
 Be everlasting honors paid,
 Henceforth, for evermore.

765

P. M.

FATHER, Son, and Holy Spirit,
 Thou the God whom we adore,
 May we all thy love inherit,
 To thine image us restore;
 Vast Eternal
 Praises to thee evermore.

